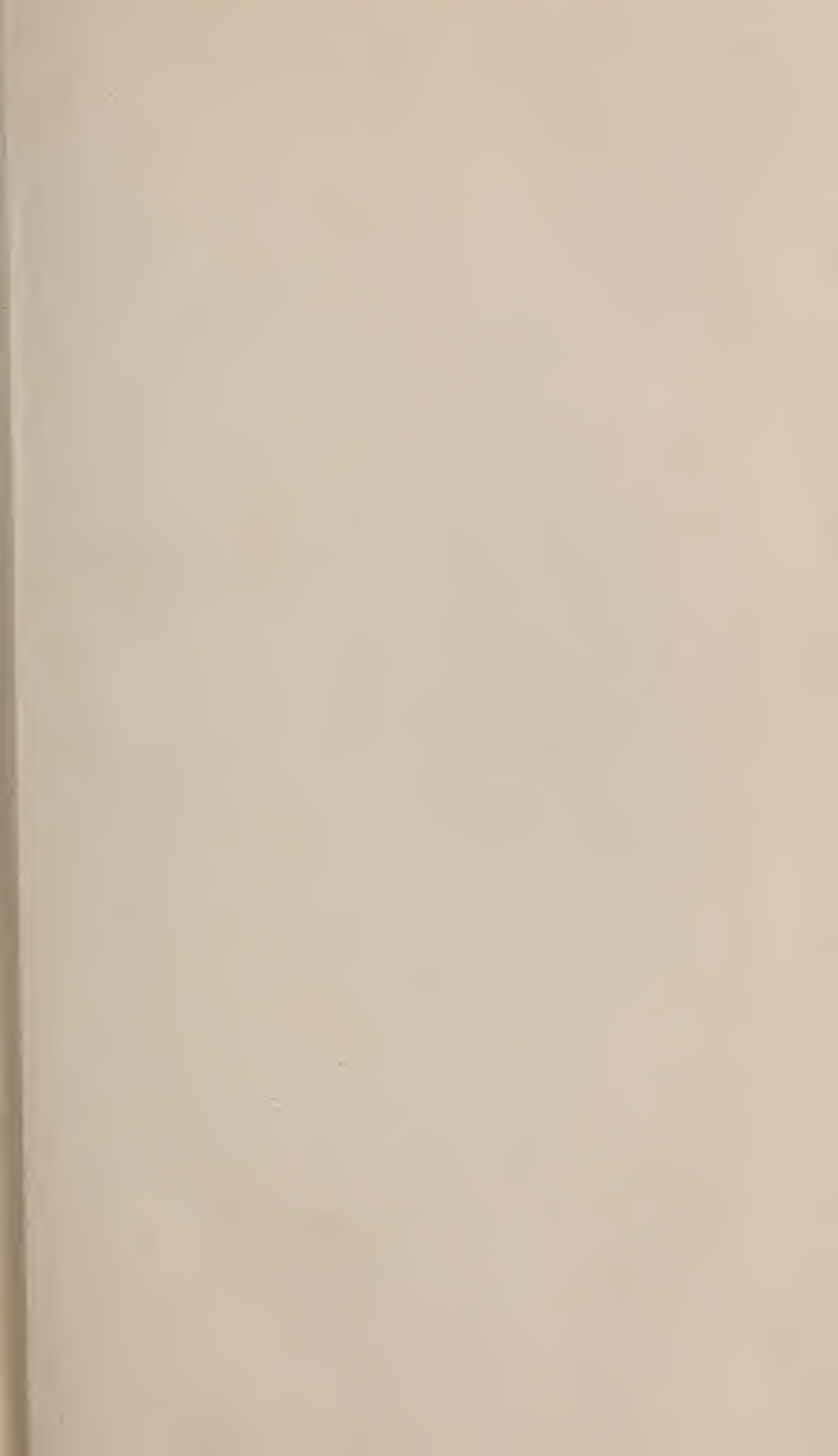


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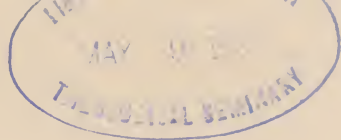




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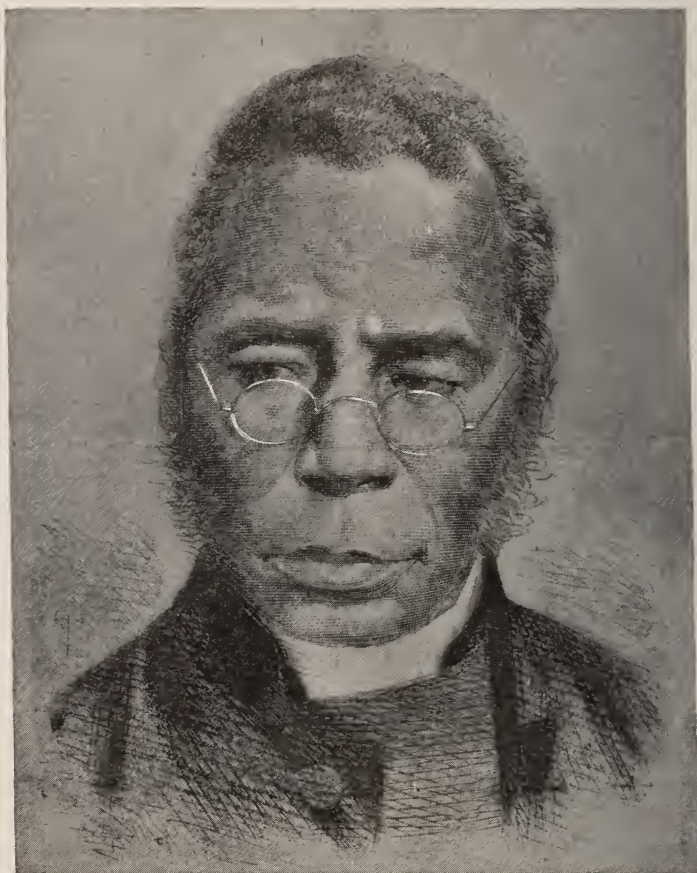
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Samuel A. Ayres, Crookston  
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Oct 19 1888

# THE MISSIONARY REVIEW OF THE WORLD.

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## I.—LITERATURE OF MISSIONS.

### IS THERE TO BE A NEW DEPARTURE IN MISSIONS?

[EDITORIAL.—A. T. P.]

Our Lord rebuked those in his day who were more observing and discerning as to the face of the sky and the forecast of the weather than as to the signs of the times and the signals of coming trials and triumphs.

The question is not what would we like to have as signs of the near to-morrow, but what are the actual indications of the approaching future. What we may not be able to shape according to our mind or will, we may be able to accommodate ourselves to and prepare ourselves for. Possibly what we cannot prevent we may direct and control, as sagacious farmers in the valleys of the Vaudois sometimes guide and bank in the current of a mountain stream swollen by heavy rains.

There are some startling—to some, alarming—signs in the horizon which betoken some new movement in the direction of missions. Ultra-conservatism may complain and criticise, and even seek to arrest these developments, but this may be found to be only a new attempt to sweep back ocean tides. Why not calmly survey the situation and prepare to take our part in giving a wise and winning guidance even to an excessive and inconsiderate impulse of enthusiasm? Some movements that seem purely human have God back of them; and in seeking to “overthrow” them we may “haply be found to fight even against God.”

I. The first sign on the horizon to which we call attention is the *infusion of a new spirit of enterprise into missionary work*.

Enterprise is the characteristic feature of our modern civilization. The world in this nineteenth century no longer moves on its axis, or through its orbit, at its former rate and pace. Travel and transportation, postal and telegraphic communication, the rapid rate of living—yes, and of dying, too; the speed of making and marring great fortunes; the sweep of thought to the bounds of the earth and the bounds of the visible universe; the quickened pulse of physical, intellectual and social life; the intensity and extensity of scholarly research and

scientific investigation—these, and a thousand other similar signals, fly, like flags in the wind, to show both the direction and the rapidity of this social cyclone. Where everything else is moving as with lightning pace, the cause of missions must yoke a sanctified enterprise to its car or be hopelessly left behind. God means that the church shall quicken her march, and catch up with the times. Why should the world, the flesh and the devil monopolize all the enterprise of the age? Because Christ said that the children of this world *are* in their generation wiser than the children of light, we are not to infer that he meant they *should be*. It will no longer do to act and talk as though we had countless years and even centuries before us wherein to evangelize this world. We have often said, what now we calmly and deliberately repeat with emphasis, that with one tithe of the “dash” and “push” with which all worldly enterprises are carried forward, the thirty millions of Protestant church members now on earth would not let ten years pass without belting the globe with missionary effort and bearing the good tidings of the gospel to every family of man! We yearn to see the church of God take up this work as though she felt that the time is short and eternity only is long; that millions of unsaved souls die every year, and a whole generation in less than forty years; as though she saw that God has given her opportunities and facilities that multiply her responsibilities a hundred fold. There must be an apathy and lethargy that are next to criminal, if the children of light stand still, or move so slowly as to allow the children of this world to outrun them in this race, and not only to carry all modern inventions, but all modern devices for destroying bodies and souls, into the regions beyond, ahead of the gospel-message! The Prince of Darkness is pushing his missions and publishing his message fast enough, however sluggish may be the messengers of the Prince of Peace!

II. We mention next, as a sign of the times, the *unparalleled uprising of our young men and women*. Nothing like this has been seen before in the centuries of church history. It reminds the student of the middle ages of the enthusiasm kindled by Peter the Hermit, and has given to this movement the name of the “modern crusade.”

This uprising is by no means in a solitary quarter or a single direction. It began nearly fifty years ago in the formation of that first Young Men’s Christian Association in London, under George Williams, whose seed was in itself after its kind, and which has so rapidly multiplied that it now covers the earth with its shadow. Countries that then were hopeless heathen and pagan are now dotted over with these associations and sending native representatives to the great international conventions. Before the Y.M.C.A. began to be, young men, and especially young women, were comparatively scarce awakened to activity in the service of Christ. The denominations



stood apart, as sects, eyeing each other with jealousy and envy, quarelling over minor differences which were practically divisions; the rigid line between "clergy" and "laity," drawn not in apostolic days but in the dark ages, practically separated the ministry and the lay-membership in the matter of soul-saving. There was but little general training in Bible knowledge or personal work for souls. We have seen all these conditions changed within forty years. No doubt the movement has at times swept beyond legitimate lines and bounds, and even threatened to obscure, if not obliterate, important distinctions. But, on the whole, the Y.M.C.A. has done a wonderful work for God in uniting all disciples upon the fundamental truths of our holy faith, in increasing knowledge of the Bible and power in using it, in developing general activity in Christian work, and expanding capacity for it. The Young Men's Associations naturally suggested the Young Women's, and the consequence has been that now all our Christian youth find new avenues open before them for both training and serving.

Then who can look on these "Societies of Christian Endeavor" that, with incredible rapidity, are enclosing the round world in the network of their organization—inside of ten years increasing to thousands of societies and hundreds of thousands of members—without feeling that God means to infuse new and young blood into our Christian work? If those that are older are not on the alert, they will find themselves hopelessly in the rear, if not left high and dry on the shore, like some old battered hulk when the ocean surges recede.

What shall we adequately say also of that "Students' Uprising," which, taking definite form at the Summer School in Mount Hermon, Mass., a few years ago, has now enrolled nearly 4,000 volunteers for the foreign field? The critical, cynical sneer that this is "all gush," and that when time has "sifted this bushel of wheat it will be found that the biggest part of it is all chaff," may do for a sneer, but this movement cannot be laughed down. It has shown too much vitality for the arrow of ridicule or the dart of denunciation to destroy it. No doubt time will liberally deduct from this number of volunteers; many now willing will be found reluctant and unready in the crisis; and Divine Providence will block the way of many who will be both ready and willing. But, from present appearances, it is far more likely that the great practical hindrance in the path of these volunteers will be that the church is so fettered by conservative methods, or so hampered by illiberal giving and lack of holy enterprise, that no way can be found to send volunteers to the field and support them on the field.

Even now, as we write, a circular has just come to our hand announcing what is perhaps the most significant sign of the times, of them all, in this direction. It tells us that the Sons of Kansas have

heard the Macedonian cry, and the missionary spirit is abroad in the land; and that since the organization of the State work no movement has ever grown with a rapidity so amazing, and none has arisen so replete with prophecies of good and opportunities of service. A number of the most active workers in the Y. M. C. A. in Kansas, Nebraska and Minnesota have already decided to be the pioneers, in preparing the way of the Lord, for the carrying of the gospel tidings to densely populated and benighted Africa. These men propose to enter by way of Liberia and the Kong Mountains, the Soudan of the Niger and Lake Chad, where are nearly 100,000,000 of people without a missionary, and to form a living tie between the African field and the home churches and associations. Think of young men leaving secretaryships of the Y. M. C. A. in our northwest, and pioneering the way into the almost unknown and forbidding region of the Soudan!

There are those who deprecate this whole movement, and think Dr. Henry Grattan Guinness showed little judgment in his appeals to the Kansas young men, and still less judgment in giving direction to the enthusiasm which his appeals aroused. But there is a wiser way than to stand off and criticise. The herdsmen on Western prairies never try to stop or turn back a stampede among their cattle. Those thousands of hoofs would soon trample them into a bleeding mass of lifeless flesh. No, they spur their broncos into the very midst of the flying herds, and by degrees turn them about and guide them so that they swing round a circle and return to their pastures. When great movements take place, in which youth and enthusiasm need the guidance of mature judgment, let wise counsellors get into the current and sympathetically give it direction. God be thanked in this age of apathy for anything that breaks up stagnation! If this world is to be evangelized, it must be young men and young women that take up the work and put into it a consecrated spirit of enterprise and enthusiastic endeavor. Surely the Holy Spirit must be moving, where men leave positions of honor and trust as well as of comfort, and go as pioneers into the depths of the Dark Continent simply to prepare the way of the Lord! There is a sublimity in such consecration.

III. We think we see also, among the signs of the times, a *marked tendency to establish a more direct tie between the churches and the missionaries*. This drift has been strongly resisted by the Boards, and not without reason. They say it tends to narrow instead of to broaden sympathy; to foster favoritism in the choice of certain attractive fields and the neglect of others; to cripple the general work in attention to local fields, etc. We see sound sense in all this. Yet is it worth while to resist a growing demand of the day? The churches say that to have a worker located somewhere who is immediately supported by the particular church, and from whom letters come from time to time, feeds the flame of missionary interest; that

it makes the appetite for missionary intelligence more keen, cultivates intelligent sympathy, and renders the whole work more fascinating. Those who have tried it say that money can be more easily raised for three missionaries, than for one on the old plan of putting money indiscriminately into the missionary treasury to be disbursed generally. Wide-awake pastors affirm that the trial of this method proves that the church will not only contribute cheerfully to support the missionary, but to supplement his salary by such additional sums as help his schoolwork, hospital work, and out-stations. And why not? The moment a church comes thus into sympathetic contact with a particular field, there is aroused a feeling of identification with that field, which makes giving easy and natural; and there is a sense of responsibility for such field as under the care of that particular church. Why cannot the Boards assign particular fields, still remaining the channels of communication, and put the church at home into vital union with the needy multitudes abroad? What reason is there why every church of average numbers and resources may not have its missionary abroad as well as its pastor at home? Why may not church finances be so controlled as that provision shall be regularly made for the one as well as the other? What more practicable way can be found for distributing the wide-world field than to assign a definite work to each congregation, and encourage every church to work in its foreign parish as systematically, liberally, prayerfully as in the best cultivated city parish at home? In many a church enough money is spent on a quartette choir to sustain three missionaries in the centers of heathenism!

IV. There is also an undeniable tendency to *independent effort on missionary fields*. It is natural and almost inevitable. Not to speak of the singular success of that man of God, Rev. J. Hudson Taylor, in placing over 300 missionaries in Inland China without dependence on boards, committees or collections, and in supporting them upon funds received in answer to prayer, there is an obvious reason why independent movements are becoming more and more inevitable. There are many volunteers offering whom the Boards have not means to send out and support. Several young men now in the senior year of a prominent theological seminary visited the writer to ask advice. They wish to go out together, like the monks of the middle ages, as a band, electing one of their number captain, and to take possession of some unoccupied territory, say in China, Siam, Arabia, Africa; and, after acquiring under missionaries adequate knowledge of the language, etc., disperse within a limited area and undertake to evangelize it, acting in co-operation. The Board of their own church declines to send them: first, as not having funds; secondly, as unwilling to place them together in any one field. This is no hasty impulse: they have been considering the matter for two or three years, and came to ask



advice as to undertaking the work independently, getting support direct from the local churches to which they belong. They propose no antagonism to the Missionary Boards as such; but simply to undertake what their policy does not permit them to do as missionary organizations. This may be another instance of enthusiasm run mad. But the question is, what shall be done with such cases? Shall we leave such independent movements to spring up in every direction, or shall the churches and Boards so modify their existing policy as to throw about these movements a sheltering and guiding arm? At the same time there is a tendency to organize colonies of men and women, representing different trades and callings, to go into destitute fields after the manner of Pastor Harms' Colonies from Hermannsburg, to settle as germinal communities and even to undertake self-support. Is it wise to shut our eyes to the signs of the times and be either indifferent or inactive in view of these developments?

As human history moves forward methods must be modified. A growing boy cannot be kept in last year's breeches: he will extend beyond them in more ways than one. It is worth while considering at least whether we are not trying to wear outgrown garments.

V. The demand for a *shorter course of preparation for missionary fields* is an open secret—it is now heard without concealment in our great ecclesiastical meetings and assemblies. One of the conspicuous professors of theology in our land says he not only deprecates this movement, which he denominates a “short cut to the ministry,” but that, if he could control ministerial education, he would compel a young man to *double* rather than *halve* the time spent in getting ready. We can understand this sentiment, and can even sympathize with it. Having spent nearly fourteen years in preparation for the sacred calling, and having found even then that our resources were taxed to the utmost to do the work of the pulpit and pastorate, we can see why it is perilous to rush into such a sacred office with its daily demands on time, strength and learning. But at the same time we can all see that, as an army does not need to have all its soldiers trained at West Point, and that, while leaders of the highest sort are needful, the private soldier can do effective fighting without this elaborate training; so, in the work of preaching the gospel, there are fields where a very common man may, with a very ordinary education, tell the gospel story effectively without being qualified to be a translator, a college professor, or a great leader of missionary enterprise. The question is whether or not this great mass of common disciples cannot be adequately trained for evangelistic work at home and abroad without such a tax upon time, money, and prolonged study as may put such preparation out of the power of hundreds of willing workers.

Rev. David Allen Reed in Springfield, Rev. M. R. Deming in



Boston, Rev. H. C. Mabie in St. Paul, Rev. Geo. C. Needham in Kansas, Dwight L. Moody in Chicago, and others are establishing training institutes for the laity, and they are successfully doing this work. It fell to the writer to conduct the studies of a class numbering from 150 to 800 during the month of October in connection with Mr. Moody's Institute, and the conviction grows upon us that there is a legitimate work to be done by these persons of ordinary education, and that therefore a special course of training for such work is legitimate.

The power of the early church in evangelism has never yet been equalled; and there was then scarce one in a hundred who had any pretensions to scholarship. Some of them were not only ignorant but had not even the advantage of training in the school of Christ. The woman of Samaria had never been to college or received a license even as an "exhorter," but what an earnest, evangelical, experimental and successful preacher! "They that were scattered abroad" and "went everywhere preaching the Word" had not an apostle or ordained preacher among them; yet the "hand of the Lord was with them, and many believed and turned to the Lord." We believe in a highly educated ministry. There is more room than there ever was for such profound thinkers as John or such close reasoners as Paul; but if we can get publicans to leave their benches, and fishermen to leave their nets, and farmers to forsake their ploughs, and carpenters to lay down their saw and plane; or better still, perhaps, hold fast their honest and honorable callings and make them handmaids to the preaching of the gospel, is there less room for such workmen now than in apostolic days?

How is this world ever to be reached with the gospel if we insist on limiting the work to the graduates of colleges and theological seminaries? The whole drift of New Testament teaching is toward constituting every believing hearer a herald.

VI. There is likewise a tendency to the *critical investigation of the actual work of missions and Mission Boards*, which is another conspicuous sign of the times.

Never before, since the days of apostolic evangelism, have so many assaults been made on missions by professed friends. We regard this as unavoidable. In the first place, the work of missions has challenged universal interest, and perhaps critical comment, by its just claims to a most marvellous success. And, in the second place, such vast sums of money are now controlled and disbursed by missionary societies that it is inevitable that they shall be called to account where the disbursement seems to be lacking in economy or in efficiency. For ourselves we welcome the criticisms of professed friend or open foe. There is nothing to be feared. Even misrepresentation will only lead to investigation and correction; and if anything be

designedly hidden as needing concealment, that is just what we want brought to light.

But one thing must be remembered: while independent investigation—untrammelled by any official connection with boards and societies—is to be welcomed, it is not every investigator who can either *elicit* or *perceive* the real state of things. To no one who is not manifestly a spiritually minded observer will the most devout laborers uncover their real work, nor will any other sort of observer be able to enter into the secret heart of missions, even were it unfolded. There is a natural reserve and reticence in speaking of what is peculiarly sacred until we are drawn to do so by the perception of a right mind and heart in others. To some visitors a true missionary will be unconsciously indisposed to be confidential, and some visitors lack that magnetic touch that opens the inner doors within which lies what is, after all, the divinest part of the work of missions. When a man goes to explore mission fields he must go filled with the spirit of missions. If he has a spirit of criticism it will close the very mouth that would gladly open to speak of the sacred things, and such a spirit even veils the observer's eye so that he sees only what he is disposed to see. The trouble with many independent investigators is that they have not only a warped judgment, but go through the central fields of missions without seeing the fruit which only a vision cleared by sweet charity, sympathy, and spirituality can detect. The visit of Dr. William Fleming Stevenson and his wife to the Oriental fields will never be forgotten by the missionaries. That great heart, now still in death, beat so grandly in sympathy with their trials and triumphs; so magnanimous was his bearing, so tender his cautions, so wise his counsels, so acute his perceptions, so appreciative his comments, so affectionate his spirit, so fraternal his interest, that all felt moved to lean on him and tell him every secret joy and sorrow of the missionary life. He would stand in a school and watch the dusky boys and girls in silence, big tears rolling down his face as he heard them recite the words of scripture or sing the songs of the new life. His questions were keys that unlocked at once the secret chambers of the missionaries' experience; his suggestions were the fruit of a wisdom that was paternal and a gentleness that was like that of a mother.

Let us not give up the visiting of mission fields to the professional tourist or the mercenary self-seeker, to the curious traveler or the self-constituted critic. Let our great-hearted, spiritually minded men and women visit the homes of lonely exiles, who for Jesus' sake bury themselves in these far off lands, and yearn for the benediction of a loving smile and sympathetic touch as for the ministry of angels.

## EDUCATION AS AN EVANGELISTIC AGENCY.

BY JAMES JOHNSTON, F.S.S., LONDON, ENGLAND.

As secretary of the late Conference on Foreign Missions in London, and editor of the report of its proceedings, I trust that I shall not be considered presumptuous if I offer to the Christian public, through your pages, the conclusions which I have arrived at on some disputed points in missionary operations—opinions which have been formed, not under the brief excitement of missionary meetings, or the study of papers and speeches, though much assisted by them, but on practical experience as a missionary and a lifelong study of missionary operations.

In choosing the subject of Education as an evangelistic agency I am influenced by two considerations. First, it is a burning question in England at present. It is discussed in missionary magazines, in the columns of newspapers, in the pages of our reviews, and forms the subject of hot disputes in ecclesiastical courts and public meetings. Second, because my first impulse to missionary service was given by the founder of Educational missions—Dr. Duff; and my first study of that kind of work was under the guidance of Mr. Anderson of Madras—as great an educationist as Dr. Duff, and a man who “agonized for the conversion of souls” with an intensity greater than I ever met with in the mission field. But, though going to China under such influences, and with full powers to establish a mission on the same lines in that country, I abandoned the cherished idea on discovering that, *at that time*, there was neither a call nor opening for an educational mission; which is not the normal form of missionary agency and is only justifiable in exceptional conditions of society, of which India is the most typical example.\*

After this personal introduction, which will, I trust, be pardoned as my *apologia* and before we discuss the question on its merits, let us get rid of some misconceptions which have prejudiced many earnest students, and in the hands of controversialists have given the appearance of victory to the opponents of educational institutions for missionary purposes.

First of all, it is said that Dr. Duff revolutionized the whole system of missionary effort by the introduction of his system. As one boldly puts it: “After six weeks’ investigation, Duff, a young man, revolutionized the whole system of missions in India.” There are two gross misstatements in this brief sentence. First, the scheme was not Dr. Duff’s at all. It was the outcome of the mature mind of Dr. Inglis, an ecclesiastical statesman of the Church of Scotland, and Duff was only the fitting instrument chosen by him for carrying it out. The only point on which he deviated from the plan laid down for him

\* The question of education, as an essential condition for the development and efficiency of a native church, is not touched on or alluded to in this article.



was in choosing Calcutta as the sphere of his operations instead of some rural district, as Dr. Inglis proposed; and second, the statement that Duff *at once* revolutionized missionary methods in India is entirely unfounded. It was forty-five years before it was approved by any great body of missionaries, and Duff never wished, and never did materially alter or affect the methods of former missions.

Nothing could be more erroneous and mischievous than the misrepresentations on this point. One writer, to whose statements great prominence has been given, has the boldness to say that "mission schools and colleges have been diverting from evangelistic work the energies and talents of at least *three-fourths* of the ablest men sent out by all the Protestant Missionary Societies." Leaving out that invidious and unmeasurable quantity, by which the writer guards himself, but which only reveals the fact that some of the ablest men do choose this method of evangelizing India, what do we find to be the real state of the case? I have before me two estimates from the statistics of missions in that country made by two independent authorities. The one says: "According to the *Asylum Press Almanac* there are 264 European and American missionaries in southern India. Of these exactly forty devote the main portion of their time and strength to 'mission high schools and colleges.'" That is only fifteen per cent., or less than one in seven, in the most educational region of India.

The other says: "Taking the latest reports of sixteen missions in different parts of the country, including the Panjab and Madura, Calcutta and Bombay, we went through the names of all foreign missionaries and found that between a seventh and an eighth of the total number is devoted to educational work—in many cases very partially, in others more fully." Both these witnesses give the estimate for the great educational centres, including the capital cities of the principal provinces. If they had taken the whole of India there would have been found *one in ten of the foreign missionaries*, and if we include the native ministers and evangelists there would not be one in twenty or thirty engaged in this higher education, and of both classes it may be said that, of those engaged in teaching, many give only a part of their time to mere teaching; much of it is devoted to directly evangelistic work. Dr. Duff never meant his system to form more than a fractional part of the missionary work of the church even in India. As for the rapid revolution, no system of missionary effort has ever been more stoutly opposed both at home and in India. It was not until the year 1879, forty-five years after its introduction, that it received in Bangalore anything like an unanimous approval from any missionary conference. But there and then a resolution was passed, proposed by the most ardent evangelistic missionaries in southern India, expressing the most unqualified approbation of the

higher education as one most important form of missionary work. It took forty-five years to win this entire approval from the missionaries of India, and it is the greatest proof of the value of Duff's method that it has fought its way to such universal acceptance by reluctant but the most competent witnesses. We may call the system Duff's because but for his devoted and persistent perseverance and advocacy it would not have accomplished the great results it has.

*The Rationale and Results of Educational Missions.*

The true grounds on which Duff's system of operations can be fully justified are such as the following : First of all it is strictly evangelistic in its aim and methods. This is a feature overlooked by some and denied by others, but from the first this has been its characteristic. Duff in Calcutta, Wilson in Bombay, and Anderson in Madras, were all of them ardent evangelists, and openly declared to both parents and pupils that their great object was the conversion of every youth under their influence, from the day they entered their schools or colleges; and any one who saw these men at their work would have felt that no missionaries in India were more ardent and devoted than they. On the occasion of a visit which I paid to Madras, I accompanied the missionaries engaged in all kinds of work to their varied spheres of labor, and have no hesitation in saying that not one of them had such audiences and opportunities for preaching the gospel as the missionaries in the great educational institutions, and none were more faithful and zealous in pressing the truth on their hearers than they were. To have a thousand of the most intelligent youth at the most critical and hopeful period of life under their daily influence, with the direct teaching of Scripture in every class every day, besides the frequent opportunities at other times, was the highest privilege a missionary could well desire; while the fact that they were cheerfully teaching their young hearers that secular truth which would fit them for taking their part in the life on which they were about to enter, and to rise to the highest positions open to their countrymen, tended to secure their respect and affection. Many have the impression that Duff only aimed at the education of the youth of India as a means to prepare them for the reception of the gospel. In dealing with individuals he had no such idea. He knew human nature better, and had too firm a faith in the adaptation of the gospel to all men, and to all conditions of life, to trust to secular education as a preparation for repentance and faith. He might use science and geography or history to show the folly of the old creeds and idolatries, but the missionary in the bazaar did the same. In seeking the conversion of the individual he went straight to the conscience; but he did regard education as a preparation for the eventual overthrow of idolatry and the destruction of caste, and the final emancipation of the Indian empire from its social, moral, and religious degradation. It is true that

conversions in our schools and colleges have been few, but this, as we shall show, is owing to social and religious conditions with which Christianity had never before come into conflict.

*The System of Caste and "Book Religions."*

In calling on the church, as many are now doing, to conduct her missions on exactly the same lines and in the very forms in which they were carried on in Apostolic times, it is forgotten that the Apostolic Church never had to contend in the Gentile world with a state of society and with a religion at all like those which exist in India. The early church never came in contact with a system of caste, nor with a religion based on the sacred teaching of religious books of great antiquity and authority. No parallel can be drawn between the books which had a kind of sacred character among the Greeks and Romans, and amongst the German and Scandinavian tribes, when they were brought under the power of the Christian religion, and the sacred books of the Hindoo and Mohammedan races in India. The Jews were the only apparent exception—an exception which confirms our rule, for the Apostolic Church had never conquered them as a people, and as a nation they stand as stubbornly opposed to Christianity as the Pharisees in the days of Peter and Paul. It is true they made many converts; but, apart from the sovereignty and power of the grace of God, there were conditions at that time which explain the success of the early evangelists among the scattered tribes of Israel. The best part of the nation were in a state of chastened expectancy. Under the long oppression of their enemies, they were longing for a deliverer, and Jews and Gentiles alike were prepared for the advent of the Messiah, who came "in the fulness of the times" as the "desire of all nations." The Aryan races of the West were prepared by the Greek language and philosophy, which had shaken the foundations of their faith in the gods of their fathers—the same work which is now being done by our educational system for the Aryans of India. In this work the mission schools do only a fractional part. They educate only about 200,000 out of the 4,000,000 now under instruction in government and native schools. I well remember an illustrative example. When in Madras I visited a school which was started by the heathen for the purpose of giving the culture of the West, free from all taint of or tendency towards Christianity. The first lesson that was proposed for an examination was the elementary parts of geography. Finding that they were quite familiar with the usual proofs of the earth's form and motions, and knowing that their sacred books taught a very different theory on divine authority, I asked the head teacher what effect this teaching had on their faith in their old religions. His reply was: "These boys laugh at the religion of their parents." Secular teaching is doing this work in India, under British rule, as surely as the same work was done for the Roman Empire by the con-



quests of Alexander and the Greek language and literature which he introduced.

*The Aryan Races and the Cities of India.*

Almost the only conquests of Christianity in India have been among the Dravidian races of the South and aboriginal tribes scattered throughout India—races which have never been brought fully under the power of the Hindoo system of caste and religion, and who have no sacred books in their own tongues, while the aboriginal tribes have scarcely anything of a definite or formulated system of religion of any kind. It is admitted on all hands that almost the only cases of conversion among the Aryan races have been the fruit of educational missions. It is equally certain, and fully admitted, that in the great cities of India very few converts have been made except through the schools and colleges. Even in the Dravidian city of Madras, where the Aryan race is present and their religious system exerts its crushing power, there are almost no converts made by preaching in the bazaars. The few churches which have been formed are almost entirely the fruit of educational missions. There were, when I visited India more than thirty years ago, three missionaries of the most pronounced evangelistic character—men who would have nothing to do with education, but spent their whole time in preaching in the bazaars, all of them men far above the average in talent, devotion and piety—Lacroix in Calcutta, Scudder in Madras and Bowen in Bombay. These men spent a lifetime, much above the average duration, in untiring efforts to convert the natives, without succeeding in getting two or three converts to form the nucleus of a church in these towns. It is not our aim to explain the causes of this state of matters; we only call attention to the notorious fact that, if the Aryan race is not to be hopelessly abandoned to idolatry, we must employ the educational methods; and if the cities of India are to be made the citadels of Christianity as those of the Roman Empire were in apostolic times, we cannot dispense with our Christian schools and colleges as missionary agencies. Abandon our educational missions, and we declare that the church has no gospel to reach the dominant races of India as represented by the Hindoos and Mohammedans, and that Christianity must hide itself among the rural population and savage tribes—unlike the early church, which subdued the cities, while the name for a village remains as the equivalent for heathenism.

*Educational Missions and National Education.*

The educational system as now in force in India is comparatively satisfactory and progressive. It is assuming proportions which may be called national. Nearly four millions of boys are now in schools, less or more under the inspection of government, and the education of girls is fairly begun. But to whom does India owe this western culture? Its origin and development may be directly traced

to the example and influence of Dr. Duff and his educational missions. When engaged as Secretary of the "Council on Education in India" it was my privilege to come into frequent and intimate intercourse with the late Lord Halifax, the author of the Education Despatch of 1854, well called the Magna Charta of Indian education. He repeatedly told me that, but for the practical demonstration of the possibility and the advantages of the education given in Duff's schools and colleges, they could not have attempted the introduction of such a scheme as that which he, as head of the then Board of Control, sanctioned, and which Lord Northbrook, then his private secretary, so admirably drew up.

In the report of the recent commission on education in India it is frankly admitted that in almost every province of India it was the missionary college which prepared the way for the Government Institution; and as for female education, it could not have been attempted but for the preparation of the way by the missionary. The influence of government education, with all its faults, is unquestionably of great importance in elevating the standard of morality, however far the pupils may come short of it. Associated as it is and influenced by missionary colleges, it gives a higher ideal of character and helps in the formation of a national conscience—India's greatest need.

*Educational Missions and the Moral Elevation of India.*

Some make light of this moral effect of Missions, and look at nothing but the conversions which can be expressed in arithmetical numbers, or recorded in official reports. It is not thus we understand the commission of Christ, and the duty of His Church. Although conversion is the highest and primary aim of all Missions, it is not to be thought a small matter, if right views of man's duty to God and his fellow men are successfully implanted in the youthful mind. At the time Educational Missions were begun, the teaching in native schools was not only erroneous and defective, it was positively pernicious and corrupting to the entire youth of the country. The books taught in Hindoo schools were most injurious to morals. They chiefly consisted of stories of acts of injustice, lies, cruelty and lusts of their gods. These were taught in the most literal and gross way. The apologetic and idealistic schools had not then got beyond the very limited class of the illuminati. It was the influence of Christian teaching which brought these to the front. These were not like similar stories in the Latin and Greek classics in an English school. These are known by every boy to be mere myths. To the child and teacher in the schools of India, they were the most sacred and living realities, which it was impiety to doubt and no discredit to imitate.

To have got these books banished from the schools of India, and books teaching a pure morality substituted, was of itself a great work, and is due to our Educational Missions. Government tolerated school books teaching both idolatry and vice, until the agent of the Christian Vernacular Education Society called attention to the evil and



got the offending passages expunged. It is possible that the passages, being in the Vernacular languages, escaped the notice of the English members of the "Education Department," until forced upon their reluctant attention by Dr. Mudoch.

In this work of moral elevation, we give full credit to the secular schools and colleges of the Government, only in a less degree than to those of the Missionary Institutions. The professors, it is true, were not unfrequently sceptical, or broad in their religious views, but they were, as a rule, moral and upright men; and the ingenuous youth of India, who looked up to them for their scholarship and character, could not come into daily contact with honorable and cultivated English gentlemen without being influenced for good. They learned to look upon uprightness and truth and manhood in a new light, and unconsciously acquired a new sense of honor and self-respect. In many important respects, there is no doubt that the men trained in secular colleges are morally superior to the corresponding class among their own countrymen. It is true that, with their new intellectual acquirements, which raised them so far above the common level of the men, even in their own grade in society, they were apt to be vain and supercilious; and being newly emancipated from the degrading superstitions of their fathers, they lost not only reverence for the gods, but respect for man; and too often fell into the dissolute and vicious habits of which they find many examples among the European population. We trust, however, that these evils will diminish as the increase of the educated class lessens the rare distinction of these new accomplishments, and the sobering influence of the discovery of new truths counterbalances the frivolity arising from the sense of emancipation from old errors. We are also hopeful of good results from the greater importance which Government now attaches to moral and religious teaching, and the means to be taken to supply it. The powerful influence of the teaching of English language and literature was brought out in a little incident which occurred in a Government college in Calcutta. One of the students came, in a towering rage, to his professor, charging one of his fellow-students with having called him a liar. The professor, with a sardonic smile, said, "I thought that you Bengalis did not care about being called liars," using the Bengali word for liar. "No," said the indignant youth, "if he had called me a liar in Bengali, I would have laughed at it; but, sir, he called me a liar in English, and I won't stand it." We hope that this elevating influence of the English language will yet impart new moral significance to the words of the native tongues of India, as many words in Greek were ennobled by the moral and spiritual ideas infused into them by the spread of the Christian religion.

But this influence of the literature of England in secular schools extends beyond the teaching of morality. The most careless professors in Government colleges cannot teach the English language without teaching Christianity. I shall never forget the impression made upon me by an incident which occurred in a Government college, when I was in Madras. I had been invited by the principal to examine some of the classes, and before I reached the senior class in English literature, it was time for dismissal. The whole class, however, enthusiastically volunteered to stay in an hour, if needful; and a finer body of young men, no one could well wish to examine. More than fifty of the first youth of Madras, in point of intellect and posi-

tion, were before me. After putting to them some questions in general literature, I asked them to recite some of their favorite pieces in prose or verse. The finest in the form stood up, and gave with the greatest accuracy and expression the opening passage of Milton's *Paradise Lost*:

"Of man's first disobedience and the fruit  
Of that forbidden tree, whose mortal taste  
Brought death into the world, and all our woe," etc., etc.

The following questions and answers came in quick succession. More like what I had been accustomed to in a Sunday-school at home than a secular college in India.

"What act of disobedience is here referred to?" "The disobedience of Adam." "Who was he?" "The first man." "Whom did he disobey?" "God." "In what did he disobey God?" "In eating of the fruit of the tree of the knowledge of good and evil." "What does the poet say was the effect of eating of that forbidden fruit?" "It brought death into the world, and all our woe." After some more questions I asked another to stand up, and without the slightest hint or prompting, he gave that passage in Shakespeare in which the words occur:

"Over whose acres walked those blessed feet,  
Which, eighteen hundred years ago, were nailed  
For our advantage, to the bitter tree."

Such questions and answers as the following were put and answered with the greatest promptness:

"What land is here referred to?" "Palestine." "Whose feet are said to have walked there?" "The feet of Christ." "And who was Christ?" "The Son of God." "What was done to those feet?" "They were nailed to the cross for our advantage." "What advantage did we derive from Christ being nailed to the cross?" "He died that our sins might be forgiven."

After a few more questions I turned to the Professor and said, "I thought that religion was not taught in Government colleges in India, and here we have had both the fall and the recovery of our race clearly brought out by your pupils." The answer was ready and conclusive: "How can I teach the English language without teaching Christianity? I am not teaching parrots to repeat words by rote. These youths have minds and will get the meaning of what they repeat whether you will or no. I must teach them to understand the meaning of the references of the authors they read." I could not but express my acquiescence and satisfaction; and by this time the class was entering into the enjoyment of the dilemma of the English Government in requiring that religion should not be taught, while they at the same time put the English classics into the hands of the pupils. One of them said quietly, "We have a Christian teacher," "and," added another, "this is a Christian school." It is a well known fact, that of the scholars who are converted after leaving school, a fair proportion can be traced to the Government colleges.

On the evening of the following Sunday, it being known that I was to preach, there were more than a hundred of the highest Braman youth in Madras amongst my hearers, who listened with thorough intelligence and unflagging attention to a discourse, which, I am ashamed to say, was more than an hour in length; and at its close most of them remained another half

hour to talk over what they had heard. They frankly admitted the supreme claims of Christianity on their allegiance. They felt that, logically, they were bound to accept it. But between that logical conviction and the open profession there is a wide gulf, which cannot be passed without a supreme act of self sacrifice on their part, and a superhuman influence on God's; and while caste and custom demand the youth of India to forsake literally everything they love in the world and hold sacred in their family, we cannot wonder that they shrink from openly embracing Christianity.

It is often said that these youths leave college with an aversion, if not a positive hatred, to Christianity. For such assertions there is no sufficient proof. We have the best evidence that the opposite is the case. That a good many talk loud in opposition to Christianity, is no matter of surprise. That some have a positive feeling of hatred to it is to be expected. Those who have most strongly felt the claims of truth on their conscience are the most likely to be of the latter number; and when we see how many Europeans are the leaders in scepticism we need not be surprised that youths in a country like India, who have been rudely driven from their old religions by the frigid logic of science, should be found in the popular ranks of the enemies of Christianity. But it is the general experience of missionaries that, when they enter a village where a youth trained in a Christian college resides, they find in him a friend, and often a helper in securing a favorable hearing for his message.

#### *Educational Missions and Caste.*

Our modern visitor to India in the cold season has little conception of what caste was fifty years ago, and still less conception of the influence by which it has been so greatly modified, and in many cases broken down. Many influences have been at work to modify the severity of caste rule, and to the visitor it will probably appear that railways and English manufactures have done more than anything else to bring about the present anomalies in the system of caste, which are such a source of uneasiness to the orthodox Hindoo and are rapidly rendering it ridiculous in the eyes of the masses. There is no doubt that these are the chief agents which are now disintegrating the system, but to those familiar with the progress of opinion in the country, it is known that but for the preparatory processes that had been going on for a generation before English railways and manufactures were introduced, it would have been impossible to get the people to submit to these modern innovations. Education was the great factor in this preparatory work, and it was the schools and colleges of the missionaries which prepared the way for the national system of education which has for the last thirty-five years been breaking down the prejudices and moulding the minds of the population of India.

We have treated this question of the value and importance of Educational Missions as if the present form in which they are conducted were the best or only way in which they could be carried on.



This we regard as far from being the case. There is great room for improvement in many ways, by which far greater moral and spiritual results might be secured; but on the consideration of these I cannot enter. I am prepared to leave the settlement of the question to be decided on the work and the results to which we have called attention. Taking into account the difficulties with which these institutions have had to contend; the prejudices and antipathies of the natives on the one hand, and the crushing competition with the secular education of the Government on the other, it is a marvel that so much has been accomplished. This is felt by every great missionary agency in India of the present day that has any experience to look back upon. The outcry at home is a mere revival of old prejudices, with which the system was assailed at the first, and will soon disappear when facts and reflection have had time to have their due effect upon the minds fired with zeal, but not sufficiently tempered with knowledge.

So long as Educational Missions only divert *one in ten* of the foreign missionaries from the purely evangelistic work, which must ever be the great characteristic feature, no man who really knows India will call in question the wisdom of setting apart this tithe for education. No reasonable man asks for more. Duff diverted nearly all the missionaries of the Church of Scotland and of the Free Church to this form of service, but that was when no other churches made it a specialty, and even he never meant it to be more than a fractional part of missionary enterprise, and only in exceptional circumstances would we set apart even a tenth for purely educational work.

We are glad of these recent discussions; they will clear the atmosphere and lead to some improvements which will place our Educational Missions on a higher platform and give them greater power for promoting the future well-being of the youth of India and setting up the Kingdom of God in that great country.\*

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## THE MIRACLES OF MISSIONS.—No. XV.

THE BISHOP OF THE NIGER.†

[EDITORIAL.—A. T. P.]

WHEN Bishop Weeks, of Africa—at that time not having been promoted to wear the mitre—was traveling in England, a gentleman who was in the same railway carriage with him began to attack him as a friend of missions. “What,” said he, “are the missionaries doing abroad? We do not hear much about their movements. We

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\* The strictly religious results of Educational Missions we could not estimate without extending our remarks far beyond the limits of this article. If weighed, not counted, they will be found of far greater value and amount than is generally supposed. In one sentence I may say that the secular education by Government is doing for India what the Greek culture did to prepare the nations for the preaching of the Apostles; while that of our Christian colleges is commending Christ and Christianity to the hearts and consciences of the young of India in the form best fitted to their nature and conditions.

† Samuel Crowther. By Jesse Page. F. H. Revell & Co.

pay them pretty well, but hear nothing from them. I suppose they are sitting down quietly and making themselves comfortable."

There sat beside Mr. Weeks another traveler, as black as any of the natives of the Dark Continent, and himself an unmistakable negro. He quietly waited until the stranger had exhausted his tirade against missions, and then, making a sign of silence to Mr. Weeks, begged to be permitted to reply to the strictures of the critic. "Sir," said he, "allow me to present myself to you as a result of the labor of the missionaries whose work you have been depreciating." Pointing to Mr. Weeks, he continued, "I am an African, and this man is the means of my having become a Christian and of my coming to this country in the capacity of a Christian minister."

The man who had thus impulsively assaulted Christian missions looked upon the black man beside him with a look of mingled embarrassment and amazement. He could not be mistaken: there was a genuine typical African, flat-nosed, thick-lipped, with retreating forehead, and short curly hair; yet that man had addressed him in the elegant language of an educated and accomplished Englishman. He had felt all the refining power of the gospel of our Lord Jesus Christ, and there were in the very tones of his voice, and his whole manner, the unmistakable signs of a Christian gentleman.

The accuser of missions sank into a reverie. He had no more to say as an objector. That one man was both a compensation for, and a vindication of, Christian missions. And soon he resumed conversation, but in a different tone: he began to talk with Mr. Weeks upon missionary topics as an interested and engrossed listener.

That black man was none other than Samuel Adjai Crowther, afterwards consecrated as the first native Bishop of the Niger! We propose sketching his remarkable history as one of the proofs that the gospel has not lost its wonder-working power, even upon the most unlettered and degraded races of men. No face or figure that appeared on the platform of the great Missionary Conference of 1888 in Exeter Hall, in London, proved a more powerful magnet to draw all eyes to itself than that of the venerable white-haired Bishop, who was born in 1808, and is consequently over four-score years of age.

Early in the year 1821, in the midst of the Yoruba country, the Mohammedan Foulahs were ravaging the land to seize and enslave all whom they could secure even at the price of bloodshed. They pursued those who took refuge in flight and flung lassoes over their heads, bringing them to the ground half suffocated, like a bison on the prairies. Among the captives was Adjai, then a boy of twelve and a half years. His father died in the defence of his wife and children, but the boy was dragged away tied with ropes to other victims.

He was traded away for a horse, and afterward, separated from his mother, was sold to a Mohammedan woman, with whom he went

to the Popo country on the coast where the Portuguese purchase slaves. On the road he passed the smoking villages that marked the track of those who traffic in the "souls of men," and saw the human heads nailed to the trees as a warning to all who would not yield to their fate.

So great was Adjai's horror of slavery that he tried to strangle himself with his waistband. At Lagos he saw the first white man, and it was not calculated to draw him to the white man's God, for the Portuguese who afterwards bought him scrutinized his "points" as he would examine a horse; and then, chained with other captives, the boy was packed in a barracoon, where the heat was intolerable, and on the least provocation was cruelly beaten with long whips. Early one morning he was hurried, with a hundred and eighty-six others, on board a slaver, where they were all crowded into the hold and compelled to remain, the dead, the dying and the living all in horrible contact.

Two English men-of-war gave chase to the slaveship and mercifully liberated these prisoners, and Adjai was taken to Bathurst. Sierra Leone had been colonized in 1787. Mr. Granville Sharp took some 400 negroes and formed a settlement on a sort of peninsula whose fancied resemblance to a lion gave it this romantic name; and this colony became the refuge of the refuse of slaveships. No one but an eye-witness could have believed what a degraded and destitute community this was, and how like one of the mouths of hell, until 1816. Missionaries were then sent to Sierra Leone by the Church Missionary Society—notably William A. B. Johnson, whose apostolic career has been already outlined in these pages. Six years after, the Lord Chief Justice publicly testified that in a population of 10,000 there were but six cases for trial and not one of them from any village where there was a school!

Adjai made good progress in study, and, best of all, it was here that the little slave boy found the liberty of a child of God, and in 1825, at seventeen years of age, was baptized, taking the name of Samuel Adjai Crowther. He was taught a trade as a carpenter, and often used in his mission work the skill he acquired.

In 1826 Mr. and Mrs. Davey took him on a visit to England, where he became a pupil in the school at Islington. During his year's sojourn he kept his eyes and ears open and learned much by observation. Then returning to Sierra Leone he became the first native student enrolled in the new Yourah Bay College in 1827, where he soon became assistant teacher, and where he formed the definite purpose, henceforth to devote his life to work for the elevation and salvation of his own people. The little girl, Asano, who, like himself, was rescued from a slaveship, and had grown up in his society, baptized as Susanna, became his wife and the mother of his six children. We may anticipate here, and say that two of his daughters became wives

of native ministers, two of his sons have wielded a noble influence as Christian laymen, and one is the Archdeacon of his father's diocese; so that we have, not to look outside of Bishop Crowther's family, a little church of eight godly souls, all the fruit of the converting grace of God.

To follow step by step the career of this marvellous man would consume ten times our available space; we can only touch the salient points of his useful life. In 1830 he is in charge of the school at Regent's Town; two years later at Wellington, with a more important trust; finally, back in the college, training students for high positions of service in Africa.

His natural aptitude for linguistic study fitted him for noble usefulness in translating and in editing books. During his life he translated the Scriptures into the Yoruba dialect and tongue of the inland tribes, and prepared a valuable dictionary of the Yoruba tongue, a primer, the prayer book, etc.

Samuel Crowther was too gifted a man to be remanded to obscurity. There was no province of serviceable labor in which he was not in demand. In 1841 he was appointed to accompany the exploring party who ascended the Niger, and in the *Soudan* sailed for the heart of Africa, with no weapons but those of peaceful conquest.

Owing, as it was thought, to the green wood stowed away in the bunkers, this expedition was marked by one awful word, *failure*. At one time fifty-five persons lay helpless on the decks, and even the doctors succumbed to fever and death. For twelve years public opinion in England forbade another exploring tour of the deadly Niger. But one thing had been demonstrated amid this failure: that Crowther had in him the mettle of a true man and missionary; and that such a dangerous field must be worked by native agency, mainly by such as were acclimated to the risks of the African country.

In 1842 Crowther was again in England, and in 1843 was ordained deacon in the English Church, and a little later priest. This marks a new era in African missions, in the emphasis laid on a *native agency* for the evangelization of the Dark Continent.

In 1843 he is again at Sierra Leone preaching his first sermon in English to a crowd of native Christians, and administering the sacrament to a large number of negroes.

Several refugees from the violence of the Foulahs founded a new city, *Abeokuta*, "under the stone"—called from the great rock that uplifts its head like a sentinel above the town. Here in 1846 the missionaries came, hailed with joy; and here Crowther had the joy, after over twenty-five years' separation, of meeting his old mother! They were both dumb with joy, and could only look into each other's streaming eyes with the mute language of mingled rapture and amazement; and here in Abeokuta his mother became the first fruits of the new mission.



In 1849 the mission, only three years old, could show 500 attendants, eighty of whom were communicants, and 200 more of whom were candidates for full membership, while many more outside the mission circle had flung away already their idol gods.

He found the Ibo people offering human sacrifices, dragging the victim about by the legs till he died and then flinging the body into the river, or tying human beings to trees beside the stream till they died of hunger; killing infants who first cut their *upper* teeth, as among the Onitsha people all children are slain which are born twins.

It was about this time also that the Egba chiefs sent by Mr. Townsend their memorable letter to Queen Victoria, saying:

"We have seen your servants the missionaries; what they have done is what we approve. They have built a house of God; they have beside taught the people and our children the word of God. We begin to understand them." And yet "missions are a failure!" Not so evidently thought the Egba chiefs. In reply came the Queen's gracious message, with two elegant Bibles, respectively in English and Arabic, and a steel corn-mill from Prince Albert. Crowther not only taught the people in the Word, but encouraged among them all manner of handicrafts.

Again Crowther was in England, arousing sympathy for the natives of Africa. Then in 1854 he went on a second expedition up the Niger, planned partly in hopes to rescue Dr. Barth, who was believed to be lost in the interior. While at Lagos Crowther observed another fruit of missions—plantations of cassava and maize, with tillers of the soil, where before slave barracoons used to be with human beings in chains and agonies.

When the *Pleiad* anchored off Ibo it was found that the promises made thirteen years before, that the white man would return, had been remembered by the King. But so long a time had elapsed that he began to believe that the promise had been forgotten by the white man. Obi himself was now dead, but his son and rightful successor, Tshukuma, was found a ready listener to the gospel message.

Along the Niger's banks the explorers encountered constant proofs of the ravages of the Filatas, that, like the Youlahs, aim not so much to slay as to enslave. *The whole right bank of the river* was cleared of its towns and villages to the number of about one hundred, and all who survived the strife of war were sold as slaves! Oftentimes they found the natives fleeing in terror or preparing to resist violence, but as soon as the peaceful purpose of the explorers was made known they were kindly received everywhere. This expedition was as successful as the former was disastrous. The Niger was proved navigable, and, better still, it was proven that the people of the Niger valley were accessible to the gospel.

On Mr. Gölefmer's return to Europe, Crowther took his place at



Lagos, and attempted oversight of missions on the coast. When in 1857 the Niger Christian Mission was organized, Crowther sailed on the *Dayspring*, planting the first stations of the Niger Mission. Some of the main obstacles confronted in this work were those which were owing to *previous familiarity of the natives with Europeans!* Oftentimes the missionaries would have been thankful had no shuttle of commerce or contact woven acquaintance between the degraded Africans and the enlightened Europeans.

The wreck of the *Dayspring* compelled Crowther and his party to tarry awhile at and about Rabbah. He found the Niger worshipped by the people as mother of all rivers, very much as the Egyptians held the Nile in veneration. The basis was laid for mission work in Onitsha, 140 miles up the river and on Ibo territory. Everywhere the people were found not only willing but eager to hear the gospel. One morning a woman came to Mr. Taylor, begging him to follow her, and she led him two miles away to a company of twenty-four persons, one of whom rose up and said, "We have sent for you to come and speak to us the word of God: we thirst to hear it; please do help us!"

We come now to the closing period of Samuel Crowther's life. The slave boy becomes a bishop.

In 1859, with Mr. Taylor he established a mission at Akassa, at the mouth of the Nun river, the navigable entrance to the Niger. He visited Onitsha, where he found twenty-eight waiting for baptism; he went again to Ghebe, where he found similar evidences of the grace of God, and gathered the first fruits of the new Niger mission. He passed along the Niger's banks and here and there set up the cross amid the "wastes of many generations." At Ghebe he led around the mission buildings the messengers of King Masaba, of Nupé, and sent by them this memorable message to the king: "We are Nazarenes: in our schoolroom we teach the Christian religion; our only guns are our cotton-gins, and our powder is the cotton puffing out of them; the cowrie shells (the currency of the country) are our shots, which England, the warmest friend of Africa, desires to receive largely."

Crowther is once more in England pleading in Exeter Hall the cause of missions, and the main attraction of the anniversary exercises of the Church Missionary Society. A converted and educated negro was telling his own tale of missions; and it was an illustrated lecture, the speaker himself being the living illustration.

In 1864, in Canterbury Cathedral, Samuel Adjai Crowther was consecrated first Bishop of the Niger, and there were not in that vast audience many eyes that were tearless as that negro knelt to receive the typical investiture of the overseer of Christ's flock. Mrs. Weeks was there, the wife of the missionary who first taught him the way of salvation. Bishop Crowther at once returned to the Niger valley and

at once sought to form a Christian Church at the Delta, where even the awful practice of cannibalism was not yet wholly abandoned, and the people were trodden under foot by the Juju priests. The New Year, 1872, opened with a little mission church daring to utter its testimony to the Lord, and becoming a church of the martyrs. Isaiah Bara and Jonathan Apiafe, persons of distinction, were among the converts, and when bound and doomed to die by slow starvation, they simply declared their "minds made up to remain in chains till the Judgment Day," if need there be, rather than bow to idols; and quaintly affirming that "*Jesus had taken charge of their heart and padlocked it, and the key is with Him.*" For twelve months they endured the painful bondage, and would have died but for food secretly conveyed to them by their brethren.

Three years passed, and the wife of a chief known as Capt. Hart died. She had been the Bloody Mary of the persecution, but her husband would not be comforted; and seeing his fetish idol had failed to save her, he heard the word of the Lord from Bishop Crowther, and as he came to die renounced his faith in his idols and ordered them thrown into the river. On the day after his funeral this was done: the people, in a rage, executing wrath on the Jujus, breaking them in pieces and flinging them into the stream.

The era of persecution passed away with the decease of Hart and his wife, and "Bonny became a Bethel." A woman of high position and large influence became nursing mother to the infant church, and her own house became a place of assembly. Another house of worship was built, and both were thronged; and Archdeacon Crowther was put in charge of this mission. Meanwhile the titular king of Bonny, George Pepple, visited England, and when with renewed health he was about to return, he sent a letter in advance declaring himself a convert and asking for a special service of praise to be prepared that he might on arrival at Bonny offer up thanks to God. Led on by this converted king, Bonny became one of the centres of godly influence in the lower Niger district.

Those who depreciate missions should have visited Bonny when Bishop Crowther preached; should have seen an orderly congregation of over 500 gathered attentively listening, and King George and his sister among them. Again in the afternoon the audience gathered, many of them walking through the tide, which was over knee deep in the beach path. Such cavillers should have been in the mission house when those converts came to buy books from the village Ayambo, which they aptly entitled the "Land of Israel," because there was no more to be found in it *a single idol!* In 1883 persecution broke out in Bonny; but it only brought out the martyr spirit. Even timid women would not recant at peril of life.

In the Kingdom of Brass, which is one outlet of the Niger, other

marked victories have been won. The King, Ockiya, in his latter years, publicly confessed Christ. In spite of his Juju men he renounced idolatry; and we saw his cast-off idols in the mission house in Salisbury Square. King Ockiya not only gave up idolatry, but polygamy, and thus not only showed how real was his change, but set a beautiful example to his people. In that same land where Bishop Crowther himself a few years ago found horrid cannibalism, and superstitions whose name was Legion, he has since found praying rooms where chiefs gather twice a day with their families for worship.

Bishop Crowther maintains that, on account of the prevalence of Mohammedanism in Africa, the Arabic should be taught to the native catechists as the sacred language of the Koran, and so be a means of reaching intelligent natives through the Arabic bibles and testaments. He found on the friendly waters of the Galadima an avidity for the books printed in Arabic, and gave presents of Bibles in that tongue to the Galadima himself and others. When Crowther explained to the Mohammedans he met, the difference between the formality of the fast of Ramadan and the fasting of the Christian unto God, the common reply was: "Yes, you are true persons; your religion is superior to ours." He found the work and influence of Islam such that whenever he referred to Adam, Noah, Abraham, etc., and even Jesus, the natives recognized these names as common to the faith of Mahomet as well. He advises that Mohammedanism be wisely dealt with, that missionaries and native preachers and teachers be prepared to utilize all that is common between the teachings of the Koran and the word of God, and at the same time resist and expose the folly, superstition and immorality fostered by Islam.

In 1875 Bishop Crowther's mother died, at the age of 97, the death of a saint, and passed into the unseen glory.

This really great man has left on all the mission work the impress of his ability and piety. He started the Preparandi Institution at Lokoja for the training of native catechists and school teachers, and it is a centre of spiritual light and influence for the whole west coast. Wherever he goes blessing comes, and no living man is doing more than he for the elevation and salvation of his degraded fellow countrymen.

Paul wrote to the Colossians that his aim and object in preaching were to "present every man perfect in Christ Jesus." When the great day of Presentation comes, with what joy will Mr. Weeks present to the Lord, Samuel Adjai Crowther as the fruits of his ministry in the Lord! And then for the first time will he realize what ultimate blessing hung on the leading to Christ of a humble slave boy of Yoruba land.

The negro has been described as "God's image carved in ebony."



"I don't care much as to what I am carved in," said one of the colored speakers at the late Baptist Anniversaries in this city, "so long as I am 'in the image of God.'"

## THE HISTORICAL GEOGRAPHY OF THE CHRISTIAN CHURCH.

BY PROF. HENRY WOODWARD HULBERT, MARIETTA, O.

### *I.—Introduction. The Purpose and Plan.*

The last few years have seen great advances in the study of historical geography. Germany has taken the lead, and trained minds in many lands have gone more and more into this line of investigation. Professor Bryce's epoch-making book, "The Holy Roman Empire," gave a decided impetus to researches dealing with the great movements of events within the limits of Europe, and that impetus received an added momentum from a still more elaborate treatise in two volumes from the workshop of Professor E. A. Freeman, of Oxford, entitled, "The Historical Geography of Europe." Masses of facts are marshalled in this latter treatise with a master hand, which in another place has shown its power in the most minute researches of special study. Professor Freeman embodies in himself the two tendencies in historical studies prominent in our day—the tendency to extreme specialization, which builds up from the foundation on the inductive plan, and the tendency to deal with facts from a broad outlook, and which brings into play the profoundest philosophical grasp of events, and gives us wide generalizations in the departments of the philosophy of history and the history of civilization. These two tendencies are rarely found successfully developed in one man, and when they are found they mark him as a leader in the department of history.

Neither of these tendencies should be allowed to exclude the other. The specialist does elementary work. He extracts the crude ore from the mines (often abandoned ones) and gets it into shape for higher treatment. The work at this stage is but just begun. It is stating a truism to say that history cannot be cut into isolated fragments. It would be history no longer. The unity of human life and events becomes more and more evident. History unrolls itself to the eye of the intelligent observer as one grand plan. Our age is peculiarly fitted to grasp such an idea. The great object lesson of unity—material, commercial, political and religious—is ever before our eyes. Space and time are dwindling. The world is growing more and more into one comprehensive family of nations. The time is hastening apace when what Professor Freeman has done for Europe must be done for the world. It is true that the pursuit of studies in historical geography is in a certain sense a superficial one, for it deals mainly with results and immediate causes. Yet it paves the way for a line of investiga-

tion which deals with profoundest questions as well as with some very practical ones. Most of the international quarrels to-day are over questions of historical geography, and the proper treatment of the great race movements will tax the genius of our best statesmen.

It is the purpose of this paper to call attention to a subject matter far better fitted in many important respects for treatment at the hands of the historical geographer than are the conglomerate and often conflicting elements of a purely secular and national life. What Professor Freeman has done for the historical geography of the political affairs of one continent should be done for the Christian Church throughout the world. The ideal unity of the Christian Church as outlined by the solemn, prayerful words of its Master would point it out as a theme of magnificent proportions, and of entrancing interest. At its very inception it was made universal, and its whole progress and expansion lie in the white light of history. It was a divine force left in the world by Christ which, under the special guidance of the Holy Spirit, was to carry out His divine plans for and in the world. It was to go up to the conquest of a kingdom that should be limited only by the extent of the human race. The globe was made a magnificent battlefield—the theatre of a campaign. The forces of Truth and Error are joined. There are two lines of conquest—horizontal and perpendicular—(1) the surface of the world and its multitudes; (2) the depths of human nature, the subsoil, the experience, the individual life. The historical geography of the Christian Church deals with the spread of Christendom, and has to do largely with acreage and numbers—in one sense the superficial items in the struggle. The history of a Christian civilization tells how deep down into the subsoil of human nature and national life the benign doctrines of Christianity have penetrated. When the Christian Church shall have reached every remotest region of habitable earth, and the gospel is proclaimed in every tongue, the work will have been just begun. It is a mighty task to *reach* fourteen hundred million human beings; it is a mightier task to bring them out into the *full liberty* of the gospel. As the late Dr. Roswell D. Hitchcock was accustomed to say, “We must rechristianize Christianity.”

But despite its seeming superficiality the Historical Geography of the Christian Church demands thorough treatment. Our century is especially interested. We have found that the best way to rechristianize Christianity at home is to enlist its sympathies in carrying out the last command of the blessed Master. The door is open to-day for truth or error to enter in. Truth must not hesitate a moment. We must *prevent* untruth even at the risk of superficiality. We must plant good seed at least. It is a strangely interesting and almost universal fact that, wherever evangelical truth has been preached and the Bible has been translated into the vernacular, no forces of opposition—phy-

sical, intellectual, or moral—have been powerful enough to wholly eradicate the gospel truth. Extreme cases of this fact are found in Abyssinia and in Persia, and the only exception now in mind is in North Africa.

The science of missions looms up in grand proportions. We are leaving the realm of experiments and establishing ourselves on a more and more scientific basis. We are learning the *laws* that must be obeyed. The science of war becomes strategic. The universal inquiry now is—as it was when the cannons of Gettysburg were booming—How goes the battle? What progress has been made in winning the ground of the enemy? And that we may fully understand the answers that come flashing across the wires to us, we ask again, How has the battle been going from the first? The Historical Geography of the Christian Church attempts to tell us the story of the campaign—the manœuvres, the advances, the retreats and the general progress—“beginning at Jerusalem,” under the divine leadership of the “Captain of our salvation,” only to stop at the “ends of the earth.”

The story of this march should be prefaced by a statement of the geographical conditions under which the Pentecostal Church found itself—(1) the conditions imposed by the Roman civilization, and the commercial and military relations of this civilization to outlying barbarism; (2) the conditions imposed by the spread of languages; and (3) the conditions resulting from the scattering broadcast of the Hebrew race, which was so largely to be the recipient of the new truth and the promoter of its rapid expansion. A map of the known world of that period will display before our eyes a sketch of land and sea a few thousand miles east and west, and still less from north to south, with a great cloudland of unknown territories and unnumbered millions still awaiting the discoverer.

We shall then see how, with the point of our finger, we can on the largest map cover up all the territory occupied by the centripetal Pentecostal Church. The Apostolic Church, with a mighty centrifugal force, went forth to service and to martyrdom. By the year 100, A. D., men, women and children were ready all around the Mediterranean to die for the Christian faith. The church of the second and third centuries, although in hiding from the most malignant persecutions, betrays itself at thousands of points all over the known world; and the year 312, A. D., with its imperial decree of amnesty to Christians, reveals that for a century the Roman Empire had been honeycombed with Christian churches. The politic Constantine did not cast in his lot with the minority when he adopted the Cross as his standard in war and peace. Under the founder of Constantinople and his successors paganism went slowly to pieces by a sort of spontaneous combustion; getting a new lease of life now and then, it is to be regretted, through the persecuting ardor of the church, which still felt



the old sores of three centuries of wounds inflicted by a dominant paganism.

But immediately in the new light of imperial favor, not waiting for the last gasp of expiring paganism within the pale of civilization, the church, true to its divine mission, went forth to convert the barbaric world, and the era of foreign missions proper began. Imperial legates and humble missionaries worked hand in hand at the centres of national life. Christians captured in frontier wars gloried in their opportunity to bring their rude barbarian captors to the foot of the Cross. The Armenian nation submitted to the new doctrine; the Abyssinians, under the fervent preaching of Frumentius, became Christians. Ulfilá did pioneer work among the Goths on the lower Danube, and left the Gothic Bible to be the foundation of all Teutonic literature.

Thus the campaign was carried into the three continents of the known world. Then followed the rapid expansion in the days of Theodosius the Great and Justinian, in which, behind the veil of the Alps and the Carpathians, that work was progressing which acquainted the rude northmen with the a b c's of Christianity, largely under its Arian form, so that when the Western Empire fell, a reverence for the Christian symbols controlled to some degree the barbaric ruthlessness of her conquerors. Nestorianism, under fearful embarrassments, pushed eastward through Persia into India, across the steppes of Central Asia, and set up its Christian monuments in China. From the Pacific to the Atlantic Christian prayer was heard.

In the struggle of nations there were occasional disasters by which whole lands were suddenly lost to the faith. The Saxons seemed to efface for a while Christianity in southern and eastern Britain. But in the days of Gregory the Great new vigor was aroused. The broken columns were re-formed and the march began again in earnest. Ireland from her island retreat gave Christendom an electric charge, and Rome herself for a while felt the tingle in her veins. The Franks, the Frisians and other Teutonic tribes yielded to the piety of devoted missionaries. Slavs and Picts and Huns and Norsemen and even the relentless invaders of Britain learned the truth about Christ.

Then came the sudden apparition from the Arabian desert to scourge an idolatrous and decaying church. The Saracens, more respectful at first toward "the religion of the book" than were the rude northmen, or even at times more than were the Christian coreligionists towards each other, swept over the fairest gardens of the church—Palestine, Syria, Mesopotamia, Egypt, North Africa and Spain fell in rapid succession before the iconoclastic followers of the prophet. Leo the Third at Constantinople saved eastern Europe from the first serious onslaught. The whole North African Church was swept out of

existence, but Charles Martel rolled back the Muslim tide at Tours, and Europe had a respite.

Then followed the gloom of the middle ages, lit up at points by flickering lights among the Mozarabes of Spain, the Abassides of Bagdad, the luxurious and corrupt court at Constantinople and the schools of Charles the Great and Alfred of England. The Saxons in Germany tardily submitted to the Cross forced upon them by the gleaming argument of Charles the Great. The Wends, the Danes and the Swedes received Christian missionaries. The Moravians and Bulgarians were converted. Bohemia, Franconia, Bavaria and Belgium were won over, and the gospel was preached among the Tartars of the Crimea. Even the darkest days of the tenth century were relieved by progress in some directions. Rollo, the Norman, became a Christian. The colonial principle was used in Sleswig to propagate Christianity. The German emperors zealously used their swords to spread the faith. The barbaric Prussians were the objects of missionary activity. Poland was reached, and Hungary saw her patron saint. In 988, A. D., Wladimir the Great and all his immediate subjects went down together into the Dnieper at Kiev to a Christian baptism, and Russia abolished her idols.

During the eleventh, twelfth and thirteenth centuries the vigor of Christendom was turned into the useless and hopeless task of recovering and keeping the "Holy Land" from the Saracen and Turk. Mission work was greatly obscured, yet it went on with faltering step. Far-off Iceland and Greenland were converted. The Finns and Pomeranians were brought under Christian influence. The good work went on in the vast spaces of northern and eastern Russia. A Tartar prince, the mysterious Prester John, was won over by the Nestorians, and their missions flourished in Central Asia. The "Order of Christ" (Sword-brothers) and the "Order of Mary" (Teutonic order) carried the gospel with their swords up along the Baltic shores.

The fourteenth and fifteenth centuries saw a decay in missionary zeal. Disasters came thick and fast. What was lost at one part of the field was gained at other points; still the Christian Church has not yet recovered entirely from the heavy adverse blows of those centuries. The little light of Christianity in China seems to have gone entirely out. The ruthless Tamerlane destroyed the larger part of the Nestorian Church and sapped its vitality to such a degree that it has never since been aggressive. Islam penetrated further and further into Central Asia. The faltering Christian Churches in Arabia were lost in the Muslim sirocco. Russia fell under the sway of Mongol hordes. The Ottoman Turk appeared upon the scene and marched steadily westward, engulfing the Byzantine Empire, sweeping up to the walls of Vienna and laying desolate the Christian churches of the entire Levant.



As an offset to all this, at the very close of the period, we see the armies of the Catholic Ferdinand and Isabella free Spain forever from Muslim domination. Russia, after weary centuries, comes out from under the sway of the "Golden Horde" and becomes the champion of the Greek Orthodox Church. Franciscan monks made headway in northwestern Persia. The west coast of Africa received missionaries, as did also the newly discovered islands off the coast. Just at the close of the century a new world, with its teeming possibilities and grave responsibilities, dawned upon the vision of man, and the Christian Church began to grasp the full geographical scope of the kingdom committed to its care.

The inevitable internal struggle between the monarchical and the constitutional or republican principle in the Christian Church came to a head in the sixteenth century. The contest between reformer and ultramontanist for a time obscured all other subjects in church life. During the Reformation era the Protestant world was so fully occupied with its fight for life itself that little foreign missionary work could be expected from it. Gustavus Adolphus and Gustavus Vasa carried on missions among the Laplanders, and Coligny and Calvin attempted a mission at Rio Janeiro. Natives of Virginia were converted through English missionaries. With these exceptions the aggressive work of the church was mainly done by the Roman Catholics. Canada, with the vast interior regions of North America, Florida, Mexico, Peru, Brazil, India, China and Japan, were reached. The devoted Xavier set an example of heroic service for the whole Christian world.

The seventeenth century was also essentially a century of Roman Catholic missions. The Dutch carried a formal Protestantism with their merchant fleets to the East. John Eliot and his fellow-missionaries in New England counted their Indian converts by the thousand. But the great territorial conquests for the Cross during this and the following century were made by Franciscans, Dominicans, Jesuits and other Latin orders. A mere list of the names of the countries they entered and which received permanently their presentation of the Cross is too long to be quoted here. They poured out their treasure of human life with unstinted hand. Whatever else we might be prompted to say we must accord to these zealous propagandists the honor of having extended widely the superficies of Christendom.

The eighteenth century saw the work of evangelical missions well under way, and the nineteenth century has thrown itself into the thick of the conflict; so that in spite of the material wonders of our day that have changed the looks of the world, our century will, in the long future, be pointed out as the age whose most prominent characteristic was not the steam engine, the telegraph or the railroad, but the missionary of a Christian civilization, bringing new life to nations

buried in heathen darkness or living in the twilight of an eclipsed faith. Before our century shall have come to a close there will not be a land or a nation or a language uninfluenced by the gospel of Christ. The expansive march of the church will have then reached its limit. It will not find time to weep for new worlds to conquer, for its work here will have been only begun. The true test of a faith is not its expansive power, but its *penetrative* power.

This, in brief, is the scope of an historical geography of the Christian Church. It involves the historical geography of every religion with which the Christian Church has come in contact. It involves to a large degree the political growth of the world as well as the commercial expansion, for the church has penetrated into every department of human life. This whole investigation will show how vitally the Cross of Christ has affected the history of mankind. The true dividing line between ancient and modern history is the line traced by the Cross. Modern history in any nation begins when Christianity begins to be the power that shapes its life. This line historically appears like a zigzag isothermal line running across the chart of history, beginning low down where the first centres of civilization in the Roman Empire became Christian, in the fourth century, and ending close upon the year 1900, when the last nation shall have heard the Master's name and shall have felt His transforming power.

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### ASCETICISM IN MISSIONS.

BY F. F. ELLINWOOD, D.D., NEW YORK.

It is a sign of progress in the work of missions that it has awakened a surprising amount of discussion as to ways and means. It is no longer looked upon as a harmless scheme of a few visionary people; it is marshalling the great forces of the Christian Church. Accordingly, it finds a conspicuous place in the monthly magazine and the daily newspaper, and even in the official correspondence of statesmen and diplomatists. It has not only stirred up the old Oriental systems of error—it has attracted the attention of infidel writers in Christian lands and called forth their efforts to thwart its purposes and prevent its success. And it has awakened still another class of critics who have no special interest in the subject further than that it affords topics for speculation or ridicule. Particular attention has been given to questions of economy, and to romantic ideals of what a missionary ought to be. It would be difficult to say why it is that the idea of self-immolation has always been somehow connected with this particular enterprise—why one who enters upon it should be supposed to be indifferent to comfort and to all those things which nine-tenths of the activities of mankind are busied with seeking.

There is not the same idea in the popular estimate of the ministry at home, though that also abandons the pursuit of wealth and seeks

as a life work the moral and spiritual edification of men. It is understood that the average pastor ought to be at least comfortable, and no congregation is quite willing to allow any special degree of hardship or privation on the part of its minister. Oftentimes there is a degree of care which amounts to coddling. This is supposed to be generous and praiseworthy.

But with the foreign missionary it is very different. He forsakes home and friends and fatherland. He renounces all prospect of gain beyond his bare support, casts in his lot with poor and despised races of men, submits to the influence of unfriendly climates for his work's sake. But this is not deemed sufficient. The more barren his lot of all comfort, the greater the degree of self-denial and privation that can be encountered, the better. What he has really undertaken is to carry the Gospel to the destitute, and so to live as to secure the longest, fullest and most complete career of usefulness along that line. But this is not the view of the malcontents. They regard him as a spectacle, an ascetic, an object lesson in self denial. It is not so much what he does, as what he suffers. The chief end is the impression which he makes on men's minds by his self-mortification. Such is the logic of Canon Taylor's teachings, and of U. S. Minister Denby's recent official despatch on the death of Rev. J. Fisher Crossette. Mr. Crossette, once a most useful and devoted missionary, had for a long time been laboring under serious mental aberration. He suffered the lashings of a morbid conscience and took upon himself a degree of privation which no civilized man ought to assume, and by which his life was doubtless brought to an untimely end. His sincerity and devotion to suffering humanity were worthy of all praise, but there are scores of missionaries in China whose real usefulness has excelled his fifty fold, but who call forth no special tributes, because lacking that morbid element which always impresses the uninformed and sympathetic. The fact that he drew no regular salary, "taught no creed, and did not strive to proselyte"—though this is an error—but fed perishing beggars, sharing with them his last crust,—this is the ideal.

Is it then more important to feed here and there a poor beggar than to establish Christian churches, schools, colleges and hospitals, and to proclaim to an entire nation those great principles which bring all reforms and all benevolence in their train?

A few weeks since a farewell reception was given in New York to a veteran missionary and his wife just returning to Japan, where many years ago they had the honor of being the very first Protestant missionaries to that Empire. They had watched the progress of the whole marvellous work wrought in that land, and had had a large part in it from first to last.

This able missionary, Dr. J. C. Hepburn, had given to Japan a



massive and complete dictionary, which did more than almost any other one thing to open up communication between the Japanese and the English speaking world. He had accomplished much also in Bible translation—thus helping to place the Scriptures in the hands of all the people. Moreover, he had constantly maintained a dispensary, and in his medical work alone had done a work worthy of a lifetime. He had maintained a high spiritual influence over the lowliest, whom he was always ready to succor, while at the same time winning the esteem of all the better classes, both native and foreign. How had all this been accomplished? Simply by a rare combination of piety and common sense. Simply by living plainly, but comfortably, and in such a way as to make the most of his life and labor for the glory of the Master and the lasting good of the people.

He had refused offers of educational service under the government which would have increased his small salary many fold. He had resisted the temptations to engage in a general medical practice which might have secured a fortune, but he had been no ascetic; he had taught and exemplified, not a morbid, but a healthy Christianity—just precisely that which was needed to regenerate Japan. Would the supporters of missions have had it otherwise? Would they have preferred a cloistered ascetic, fed only from his beggar's bowl?

Canon Taylor has found his ideal in a half-dozen unsalaried missionaries from Oxford who are laboring in Calcutta. Sir. W. W. Hunter has also accorded to them the highest praise, as models.

They are, no doubt, under the influence of a most sincere piety, and ever cherish only the most thorough respect for their self-denying devotion; but how many such men is the worldly and easy-going church of this age likely to produce? Has the Christianity of proud and wealthy Britain any fair prospect of impressing itself deeply upon the Indian Empire by delegating here and there a handful of men to perform a duty which the whole church should unite in performing?

It may be true, as both Canon Taylor and Sir W. W. Hunter assert, that such persons represent the common idea which Hindus associate with the religious life, but one might suppose that asceticism, with all its forms of self mortification, had been tried long enough in India and throughout the East. What have the tens of thousands of Indian saints and mendicants ever accomplished? The moral and religious life of the nation has gone to corruption and decay in spite of hoards of beggars and fakirs. We must take issue with all such ideas of missionary methods.

We may go still farther, and ask what has been the result of those many historic instances in which the church has, in fact, copied the asceticism of the East? What have the monasteries of Sinai and of Lebanon done for the regeneration of the Holy Land?



What did a celibate and cloistered priesthood accomplish for Mexico through three hundred years of undisputed sway?

That the example of the Calcutta brotherhood, so far as it promotes consecration of spirit, will be useful, no one will question; but that India, or any country, is to be reclaimed by such agencies, is more than doubtful. There is need of a healthy and aggressive movement which shall subsidize the gifts and prayers and efforts of the whole church. Not the touch of a small separated class, but the spiritual sympathy and life of all Christendom must be applied to the dead faiths and effete civilizations of the East. Asceticism would fail. As well might the old prophet have attempted to raise the dead child with the tip of his finger, instead of overlaying him with his whole pulsing life, mouth to mouth, hand to hand, and heart to heart.

If the church is to exchange her own regular methods for any other agency, let it be the armies of the Young Men's Christian Associations. Let there be fellowship and activity and the massed influence of numbers. Let there be a constituency at home that is abreast with the representatives at the front, and therefore in the fullest sympathy with them.

But, while welcoming every agency and means of good, the church cannot lay aside or delegate to others her own direct work for the evangelization of the world. It is acknowledged by all that the success thus far accomplished in the modern missionary movement has been the work of the regular organized missionary agencies. The great Christian denominations have sent forth chosen representatives, as Barnabas and Saul were sent from Antioch. Guided by the providence of God, in the choice of fields, they have raised the common standard of the cross in many lands, till already the headlands of the continents and the chief islands of the sea are occupied. They have translated the Scriptures into hundreds of languages and dialects, trained native preachers and teachers, organized churches, established schools and colleges, multiplied religious books and tracts, founded hospitals and dispensaries.

The missionaries of these boards and societies have generally been married men, and not the least among their elevating influences has been the object lesson of a Christian home. It is impossible to measure, still less to tabulate, the subtle influences which have gradually changed the Oriental idea of woman's place and influence, until now in India Zenana doors are wide open, and both Hindus and Mohamiedans are beginning to emulate Christianity in the higher female education. Even the fanatical Moslems of the Turkish Empire are seeking the benefits of Protestant schools for their daughters. But these immeasurable results have attended the organized methods of modern Protestant missions. They are no longer experiments.

Celibate missions had been carried on for at least two centuries by

missionaries of the Roman Catholic Church—many of them devoted men. Scores and hundreds of lives were spent in self-denying labor, in Congo, among the American Indians, in Japan and China, in India and the islands of the Indian Archipelago; but in all these lands they failed to regenerate heathen society. The Greek and Latin churches of the Levant, following similar methods and lacking the domestic element, have scarcely held their ground; they have received from Islam a deeper impress than they have given. Why, then, should Protestant Christendom yield to the cry of those who, in the very midst of increasing success, would turn to the effete agencies of the past?

But still it may be claimed that whatever may be said of missionary methods, the labor should be cheaper, the salary should be only sufficient for a bare subsistence, if not waived altogether; the work should be one of faith.

In reply to all such claims, it may be asked, first, whether any special providence is supposed to attend foreign missionaries, as compared with the Gospel ministry at home? If not, can any greater risks be assumed in a heathen land, where the people are out of all sympathy with the truth and where no means of employment and self-help are offered, than in the prosperous communities of our own land. Or is a comfortable and homelike dwelling less necessary to a missionary's wife in a dreary heathen community, where she finds perhaps no white woman besides herself, than to a pastor's wife in an American village? Of all women in the world, those who are weighed down with the sense of loneliness and the depressing contact of degradation and misery which are incident to missionary life need most the sanctuary of a home to which they may resort after the wearisome labors of the day—a bright little spot where they may find not merely comfort but the nameless objects of taste which shall remind them of the old home far away. Depression of spirits is often a more fatal cause of ill health and of failure than either the work or the climate.

An article in the *Cotemporary Review* of July, 1889, by Meredith Townsend, presents these very sensible thoughts on "Cheap Missionaries."

The writer discredits the idea that merely living poorly produces any favorable impression on the natives. "They understand real asceticism perfectly well, and reverence it as a subjugation of the flesh, and if the missionary and his wife carried out the ascetic life as Hindus understand it, and lived in a hut half or wholly naked, sought no food but what was given them, and suffered daily some physical pain, they might stir up the reverence which the Hindu pays to those who are palpably superior to human needs. But in their eyes there is no asceticism in the life of the mean white, the Eurasian writer or the Portuguese clerk, but only a squalor unbecoming a teacher and

one who professes, and must profess, scholarly cultivation. Even if the cheap missionary could induce a fitting wife to share such a lot, he will think of the children to come, and he perceives, from examples all around him, what, on such an income, their fate must be. They will be boys and girls, with the white energy, who have been bred up as natives—that is, they will, unless exceptional persons, belong to the most hopeless class existing in the world.”

But there is a new standpoint from which to consider the question of ascetic missionaries, and of cheap missionaries ; it is the standpoint of the church itself. Never before was so great wealth placed in the hands of Christians. Never before was there so much danger to spirituality from superabundance and luxury and mammon worship. On the other hand, never were there so many opportunities and facilities for the united effort of all good people in reclaiming the world as now. So far as home interests are concerned, there was never so much actually done by the rank and file of laymen and of women for the cause of truth and humanity. Is this then an age for delegating the work of the distant waste places to an exceptional few ? Or is it quite becoming to the tens of thousands of professing Christians who are imperilling the bodies and souls of themselves and their children by the very surfeit of self-indulgence, to turn the last screw of impoverishment on the ambassadors to heathen lands ? Would the hollowness and insincerity of such a policy be likely to impress heathen nations with the moral earnestness of our propagandism, or even of the divine reality of our Christian faith ?

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#### TRANSLATIONS FROM FOREIGN MISSIONARY MAGAZINES.

BY REV. CHARLES C. STARBUCK, ANDOVER, MASS.

—The *Lund Missions-Tidning* describes the Gallas, in Northeastern Africa, as probably the people among whom the Swedes will principally labor in time to come. This tribe extends from Abyssinia southward, and some of its superior families have established themselves as royal lines of other tribes as far south as the Victoria Nyanza. The royal family of Uganda are Gallas. The Swedes, of course, only think of laboring among the Galla tribes, not of following these transplanted dynasties.

—The Neukirchen Mission in Germany has three missionaries on the island of Java, with seventeen congregations. The statistics of 1888 were: Helpers, 5 ; elders, 2 ; communicants, 88 ; catechumens, 27 ; scholars, 30 ; attendants, 283.

—In the *Allgemeine Missions-Zeitschrift* for April, 1889, there is an article by Herr A. Merensky on “Opinions of Travellers Respecting Christian Missions among Native Africans,” from which we give some extracts. The author remarks that, in colonies where the natives form a large percentage of the population, the value of the missionary work is often very cordially acknowledged by the authorities, but that as yet the accounts of travellers are so subjectively colored that they vary according as the traveller looks upon the natives as men, or as only a higher species of animal. If the former, he is apt to judge missions favorably ; if the latter, he will esteem them absurd. We train a horse or dog, but we do not endeavor to convert them. Such travellers



look upon missionaries as amiable lunatics. Some, however, are more bitter. Thus Mr. J. S. Little declares that some of the missionaries in South Africa are of evil lives, and says that "the scandalous proceedings at the Moravian station of Caledon are alone enough to prove this." Of course it would be strange if, of so many missionaries, some did not turn out unworthy. But his proof is a broken reed, for there is no Moravian station at Caledon, and there is not even a German station there. Mr. Little, therefore, has been catching up a report without knowing either the nation or the denomination to which it has reference. Such a man's unfavorable testimony cannot be worth much; yet even he acknowledges that the missionaries, as a whole, are an excellent and self-denying body of men. But of their converts he judges most unfavorably. However, he is good enough to add that it is not the missionaries that are to blame, but the contact with civilization. However, he knows very little about the missionaries, as appears from his accusing them of having burdened the Zulus with a perfectly arbitrary orthography—the contrary, says Herr Merensky, being demonstrably the fact. He adduces "Cetewayo" as an instance of perverse spelling. It is that; only it does not happen to be the missionary spelling. Yet after all he breaks out with, "The much-abused missionaries, as well as the Boers, have been the pioneers of civilization in South Africa, and even on this ground are entitled to be regarded with all honor!"

—Mr. J. Nixon judges very differently. He declares of Magata, a chief near Pretoria, where the Hermannsburg missionaries are working, that not even in England has he met with a more perfect gentleman, in the best acceptance of the word. Speaking also of the chief Kchama, he declares that he is a chief whose word can be depended on. "He is a noble example of successful missionary work. His Christianity is nothing nominal, like that of so many other blacks, as well as whites, but is life, which exerts a pronouncedly good influence upon him and his people. He has abolished drinking in his land, and is always intent on some reform. His word is always trusted, not only by the missionaries, but also by traders and hunters, who are mistrustful of everything accomplished by missions. He is sincere, courageous, and manly, and if all Caffre chieftains were like him, Caffreland would have a very different look from its present one."

—Comparing the poorer white Boers in the west of the Transvaal with the Christian Barotsi, Mr. Nixon says that, while many of the former cannot write, a number of the latter, taught by the missionaries, can read and write well. Their fruitful fields also are in strong contrast with the dry Boer places, without gardens or any sign of cultivation. The Barotsi, Mr. Nixon says, owe their happier circumstances to the zeal and pains of a German missionary, Herr Jensen, who had taught them how they might sow and reap and dispose of their produce to advantage. The Barotsi, he says, were prosperous for natives and had ploughs and wagons in plenty.

—Mr. Nixon also spent some months in Bechuanaland, and remarks that many of the so-called savages were as well educated as their Boer neighbors, and had quite as good a claim to be respected. The labors of Moffat, Mackenzie, Livingstone, Price and other missionaries, though with many a failure, had exerted christianizing and civilizing influences on the masses. Dr. Holub also, the eminent German traveller, who is understood to be a Catholic, gives the following glowing description of Kchama: "What I mentioned even in my first work, I can to-day, some years later, do nothing but re-attest, namely, that King Kchama does his best to civilize his Bamangwatas. Happily he has only accepted the good of civilization from the white man, and it is this with which he seeks to inoculate his people. His success is acknowledged



by every stranger, and is especially visible to whoever had previously visited his capital of Shoshong, whether it were when the heathen regime of superstition yet prevailed under Sekchomo or Matscheng, or later, during the early reign of Kchama. The difference between now and then proves itself to be a mighty one, in which the good falls altogether on Kchama's side. Kchama has the fullest right to have his government described at length in an historical work, on account of its good success and the iron energy of the ruler. What he has accomplished in Southeastern Africa may well be esteemed something unique in the history of Southeastern Africa, and must never be passed over when the general capacity of the blacks for culture is in question. The advancement of prosperity and progress among his people is Kchama's most ardent wish, an aim which he has pursued for years with ever increasing zeal and success. His subjects are more and more abandoning the heathen customs; it is only some of the very old people that murmur at having to comply with the innovations, with which, nevertheless, they do comply. The amulets of lions, leopards and ralis teeth, etc., which used to be worn around people's necks, are no more to be seen. The orgies have ceased, especially the corrupting orgies of circumcision, formerly a national rite, a momentous solemnity, from which everything was dated, a man's age and fitness to serve in war, and the regiment to which he should belong. The power of the rain doctors is forever broken in this tribe; the beer-carousals and their attendant orgies have come to an end. The spirituous drinks of the Europeans are forbidden in the whole land, and even to Europeans the use of them is only permitted within their own four walls. A drunken white in the open street must look to be banished from the country. Ten years ago visitors prophesied that Kchama would not be long able to enforce this prohibitory law, but would be absolutely powerless to oppose any permanent resistance to this curse of civilization. Well, these prophets, thank God, have turned out false prophets. Kchama's laws stand fast, and we will hope that they have already so thoroughly naturalized themselves that Kchama's future successors will also be constrained to conform themselves to them." Dr. Holub declares, in conclusion, that he wishes thus to secure to this "noble man" a monument in writing which shall perpetuate his memory. And, as the editors of the *Zeitschrift* remark, Kchama is not alone in these endeavors among the chieftains of South Africa, though he far overtops other Christian chiefs.

—In *De Macedonier* Herr E. Haan, who has been ten years a missionary in Java, gives an extended report of the reasons for the comparative unfruitfulness of the missionary work in that great island. Besides that most of the people are Mohammedans, he brings the very severest indictment against his countrymen as respects their treatment of the Javanese. The Dutch have always been noted for the cold severity and extortionateness of their rule over subject races, and they seem to be as bad as ever. Herr Haan says: "The Javanese is viewed by the European as a thing with which he can deal at his pleasure, and which only exists for the convenience of Europeans, in order to secure to these a comfortable, easy and wealthy living." As an instance: Every Javanese, if he occupies land set apart by the government or by individuals for coffee culture, is compelled to set out a certain number of coffee trees, to tend them, and to deliver all the coffee they yield at 14 francs for 125 lbs., while the same amount in the market brings 45 francs, 55 centimes. "Does the Javanese even receive for his coffee money enough to live on? Hardly. Indeed, it not seldom happens that in place of rice he is reduced to eating the leaves of trees." "No wonder, then, when the Javanese are dealt with after this step-motherly fashion by the intruding European lords, that they are filled

with bitter hatred towards the Europeans. They have experienced neither love from them nor benefit from their religion, and in requital they hunger for the moment when everything that is white shall be put to the sword." Again: "The Javanese hate the Europeans with a deadly hatred, they thirst for their destruction, and the many insurrections of later years, as yet fortunately discovered by craft and suppressed by force, prove only too clearly how the fingers of the Javanese itch for the extirpation of the white man."

—Herr Haan is convinced that it is hopeless to convert the Javanese by means of Europeans. Only native Christians can do the work. "For, to speak plain, a European missionary in Java can accomplish absolutely nothing with the gospel. All the missionaries, without exception, confess this by word and writing, and it is proverbial among them that, being unable to reach a single Mohammedan, they bestow their time in the translation of Christian works, yet with so wrongheaded a lack of concurrence, so absolutely without a plan of campaign, that it sometimes is the case that two missionaries are translating the same work at the same time, of course each in the hope of seeing his own translation printed."

—No white nation has much occasion to boast itself as to its treatment of inferior races; but among Protestant nations Holland, and among Catholic nations Spain and Portugal, enjoy a peculiarly bad eminence in this respect. There is this difference, however, according to Mr. Mackenzie, in his history of Spanish America: the Spanish Government and the Spanish Church, in the prime of their dominion, were unwearied in their efforts to restrain the harshness and rapacity of covetous adventurers, who had a long way the start of them, and very slowly did prevail against them; whereas the Dutch Government itself is still the main extortioner. We are glad to see that sections of the Dutch Church are beginning to bear a faithful witness against this iniquitous tyranny.

"The native helpers," says Herr Haan, "must be the pathbreakers of missions, and can be so, because they can converse with Mohammedans without arousing prejudice against themselves, and without awakening suspicion can bring the gospel into the hearts and houses of their brethren according to the flesh." "Facts show that wherever they come they find souls eager for the Word that speaks of atonement and grace"—ideas wholly foreign to Mohammedanism, which makes absolutely no provision for the inner wants of the soul.

—The Rev. C. J. Sandegren, of the Leipsic Mission, in South India, who attended the great Mula-Linga festival, says: "The demeanor of the temple-priest towards us was very noteworthy. For although we had come in the avowed design of preaching the gospel and testifying against heathenism and idolatry, yet this exceedingly liberal and large-minded heathen priest conducted himself in the most friendly manner towards us. Indeed, he even came to us and himself urged us to preach to the people, assisting us personally to maintain order and attention. He also sometimes stayed with us at our quarters, listening to our singing and conversation. But yet we could discover in him no real longing after salvation. It is true, he mocked at the people's idolatry, but imagined he must put a good face on the mummary, and fulfil his office as priest, because he had his living by it, and because it brought in to him and his family no small profit. As temple-priest, moreover, he not only enjoyed a good revenue from this festival, but also has in his possession the extensive temple-estates, from which he and his kindred derive an ample income, and enjoy an eminent and respected position in the land. And how is it easily possible to renounce all these things? thinks the good-natured man. Our preaching and

Christianity doubtless are good, true and useful, but self-denial, the surrender of earthly advantage—that, he fancies, would be very foolish, not at all after his taste ; for riches, enjoyment and voluptuous pleasure formed the real god of this heathen priest."

—"Speaking generally, a mission-period falls into three stages, which, it is true, are neither sharply distinguished from each other nor have everywhere the same length of duration. The *first* stage is that of sending forth, strictly speaking, of the slow foundation work of the foreign missionaries, of individual conversion, of the initiation of a process of fermentation, of the impregnation of the intellectual and moral atmosphere with new views and elements of life. The *second* stage is that of the erection of a first story on the foundation laid, of the extended co-operation of the natives, of the organization of the growing congregations, of the leavening of the popular life with the forces of the gospel. The *third* stage is that of national Christianization in the stricter sense, the collapse of a heathenism already undermined, the winning of the masses. This mostly comes to pass as a result of important historical events, *e. g.*, the acceptance of Christianity by reigning personages," etc.—*Allgemeine Missions-Zeitschrift*, September, 1889.

—The *Macedoniër* gives some extracts from the South African German Missionary Merensky, "Erinnerungen aus dem Missionsleben," which are interesting, as distinguishing more sharply the various native tribes from each other. We are accustomed to call them all, except the Hottentots and Bushmen, Caffres, or Kaffirs. And, indeed, they do in a general way belong together; but while the Zulus are Caffres proper, the Bassutos and Betchuanas, who are very closely related to each other in appearance and language, are but remotely related to the Zulus. Herr Merensky, therefore, informs us that we ought not to call the former Caffres. "As respects their bodily build, among the Bassutos we find many tall and powerful forms, but also many weak people—far more than among the Zulus." Merensky attributes this in part to the greater wealth of the latter, which enables them to use meat more freely, in part to the privations to which the Bassutos were exposed at the time of their oppression by the Zulus, but in part to the fact that an unchaste life has already, among the Bassutos, made its way even into the world of childhood.

—"Young people may often be called handsome, especially among the girls : the finely formed ears and small hands draw the eye. Old people, however, are, as a whole, very ugly. This, however, is far from being true of the Christians." Merensky, even in unfamiliar mission-stations, recognized the Christians by their faces. At a station of the South Bassutos he was astonished at the sight of handsome old men and venerable old women. The missionaries had already been there thirty years, and these people had grown old as Christians. Merensky wishes, therefore, that in popular works, when portraits are given, it should be indicated whether they represent Christians or heathen; and it would be of much interest, from lands where heathenism and Christianity are wrestling, to be able to compare portraits of both.

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#### LATEST FACTS ABOUT MICRONESIA.

Rev. Frank E. Rand, of Ponape, of Caroline Group, Micronesia, being interviewed by Dr. Pierson, says :

The whole group—Caroline Group—extends nearly 2,000 miles east to west, and embraces a hundred or more islands ; this is the only group where there are high mountainous islands. Ponape island is the largest in the group, rising in centre about 3,000. All of the group, save from six to ten, are low and



coraline, with large lagoons. The Ruk lagoon is a hundred miles by about forty.

About 5,000 inhabitants on Ponape, missions established about thirty-seven years ago, and the island is now semi-christianized; thirteen churches on the island, and about half the people attend, and two missionaries and families were there eight years before the first three converts; but twelve years after the Ponapeans were carrying on foreign missions among the neighboring islands. Pinglap, 150 miles east, was approached in 1872 by the Ponapeans, but repulsed; two young men, however, of the Pinglapers were found on Ponape on the return of the missionaries, and became converted, and one of them ultimately became pastor of the present church on Pinglap. Some of that church are now helping the Ponapeans to carry the gospel afar. Two years after, in 1874, three young men and their wives, Ponapeans, landed at Mortlock Islands, about 300 miles west, a group of six coral islands, population of 4,000, found the people in primitive paganism, having had little or no contact with foreigners; language differed from Ponape, and hence conversation was impossible. They were left there, and communication began through a man and wife who had lived on Ponape. They were left there, knowing the *Morning Star* would not return for twelve months, the chiefs promising to protect them, and having supplies only for a few months. Their houses were comparatively hovels. In a year they were visited again by the *Morning Star*, and found each of the families living in a good house, having also three large churches, the largest holding 600 to 700; all had acquired the language; one of these native teachers, the wife of one of the missionaries, had translated a portion of the gospels and hymns from Ponape into Mortlock tongue, and each family had a large school in which pupils read and wrote in their own language and beginning to cipher, and some twenty-five in each parish awaiting baptism.

At the present time there are in one of those churches from 300 to 400 members, and instead of three churches, *nine*.

Since then there has been a greater work done on the island of Ruk, where the first missionaries went in 1880. It has always been called the *Terror of the Pacific*, from cruelty shown to crews of vessels. The coral reef encloses about 15,000, or more, speaking the Mortlock language. One missionary was left there in 1880, "Moses" by name, from the Mortlock Islands. He was landed at his own request on one island in this lagoon, with a population of about 4,000. Mr. Rand visited this island a year after, and found Moses, within two months after landing, had been in great risk of life, but saved his life by singular tact and courage. Mr. Rand found him likewise living in his own large house, having built a large church with some twenty-five ready for baptism, with day school and Sunday school; but with marvellous influence over the nation in restraining war among themselves. Now there are some eight or nine churches, and a prosperous community. Chiefs now send to Moses for teachers to come to them to instruct them not to fight.

The principal work on Ponape is *Training Schools* for young unmarried men and the married men and wives, to prepare them for Christian work. In 1888-9 they had forty-five boarding pupils; twenty of them have gone into the work in the beginning of 1889, and there is a girls' boarding school with thirty-eight pupils. There are two more training schools at Island of Kusaie—one for Marshall Group and the other for the Caroline Group, and at the same place a girls' boarding school.



## II.—GENERAL MISSIONARY INTELLIGENCE.

**Africa.**—A correspondent of the *Manchester Guardian* writes encouragingly of the development of commerce which is checking the slave trade on the Congo river. Steamers from Liverpool are now plying direct to Boma and Matadi, stations on the river. These are becoming the chief ports from which produce is being shipped, and are gradually drawing the ivory trade away from Zanzibar. A regular ivory market exists at Stanley Falls, and here the Arab traders can now sell their ivory instead of kidnapping slaves to carry it to the east coast. Under the old method of slave labor it often took one or two years for the ivory to reach the coast, and the former slave dealers are now settling down into a peaceful colony near Stanley Falls, evidently appreciating the advantages of modern facilities for trade. When the Congo railway is complete, the Congo route will be more used than at present. The railway will start from Matadi. A further blessing both to the traders and the natives is the discovery of the river Lomami, which runs parallel with and to the left of the Congo. It is navigable and of good depth, and will be a great benefit in facilitating communication between Niangwe, the chief Arab settlement in the high Congo, and Stanley Falls. The frequent falls and rapids on the Congo in this part have rendered communication by it almost impossible between the two places. The ultimate benefit, however, of thus opening up Africa for trade will depend upon the number of Christian men engaged therein. Between heathenism and civilization without God, there is little to choose.

—**Italy and Africa.**—There has been of late an acrimonious dispute between the journalists and politicians of France on the one hand and Italy on the other touching the claims of their respective countries to possessions on the north coast of Africa. The Italians maintain that France had no right to estab-

lish a protectorate over Tunis, where the Italians outnumber the French ten to one. They add that at the Berlin congress Mr. Waddington disavowed any claim to the Regency. The French answer that Tunis was offered to them at the congress by Bismarck and Beaconsfield as a counterweight to Cyprus, which was acquired by England, but that they should not have availed themselves of the offer, had not the Italians made surreptitious efforts to supplant them in the good graces of the Bey. Meanwhile they desire to know why Italy has not laid hands on Tripoli, a section of north Africa uncoveted by any other European power. To this latter suggestion the astute Italians make no reply. They know a trick worth two of that. The possible outcome of their protectorate over Abyssinia, and of their assertion of authority over the whole sea-coast of East Africa from Warsheekh, near the second degree of north latitude up to and including Massowah, may be found to have some day a weighty bearing on the status of Italy in the Mediterranean. For few things are more certain than that the advent of the Gladstonians to power in England would be followed by the recall of the British army of occupation from Egypt. To what power would England then be more likely to turn over the duty of protecting the Nile country than to Italy? It has been largely through the moral support of the British Government that the Italians have gradually acquired control of the southern part of the Red Sea and of the Straits of Bab-el-Mandeb. We may rather say that they alone divide control with Great Britain. Owing to the weakness of their navy, they could never be dangerous to British commerce, and they could be trusted to shut the Suez Canal against a French or Russian fleet. Apropos of this suggestion, it is well to remember that the Italians took possession of Massowah under an understanding

with the Gladstone Ministry, and for the purpose of effecting a diversion against the Mahdi. Co-operation with England, with regard to Egyptian interests, was, in other words, the motive of their first important demonstration in East Africa, and it will probably turn out to be the ultimate result of their Abyssinian protectorate. The Italians constitute a much larger proportion of the European residents in Egypt than do the French. Of Levantine countries generally the same thing may be said. In this respect they are the natural heirs of the Venetians. Candia, for instance, should the Porte be constrained to surrender it to any European power, ought to go to Italy in her capacity of the heir of Venice, from which the Turks wrested it, after it had been the property of the Republic for many centuries. The island is of too great strategic importance for England to suffer it to fall into the hands of Greece, which would practically make of it a Russian naval station. On the other hand, if the Italian flag were planted in Candia and Alexandria, the Mediterranean would be as truly a British lake as it is now.—*The Sun* (New York).

—**The Nile has Three Peculiarities.**

1. It has a constantly diminishing volume of water as it flows to its mouth for more than 1,000 miles. 2. It floods during the dry season. 3. It has no tributaries for 1,100 miles from its mouth. In the great expanse of the Soudan there are few rivers, and the Nile is the only one worthy the name in all Egypt. Up in the heart of Africa it has many feeders, and rushes down into the sandy plain of Egypt a mighty torrent; but it hardly forms its great trunk by the junction of the White and Blue Niles before it begins to diminish in volume. Literally, the thirsty sand licks it up. And though the junction with it of the great Atbara gives it a new supply some hundreds of miles below, it soon again loses volume. It is a large river in Egypt, but far inferior to its majes-

tic volume as it enters that country. But, fortunately, when it is most wanted for irrigation—during the dry season—it gives the greatest volume; for then it is the rainy season in the Nile sources.

What would Egypt be without the Nile? The country knows no rains, or at least so seldom that a shower is a marvel; and though, during some months, the parched earth is relieved by heavy dews, its dry season would be intolerable without the overflowing of this grand river.—*African News*.

—**The Sultan of Zanzibar** has decreed that all slaves entering his dominions are henceforth to be free. Also that the children of slaves born in his dominions after January 1 are to be free. These are great steps forward, and lead us to hope that the entire suppression of slavery in East Africa may be looked for in the near future. Another important mark of progress is the establishment of a new direct line of mail steamers from London to Mombasa and Zanzibar, which, with those now running, will make a fortnightly service.

—**The Abyssinians and their Christianity.**—The change of rulers in Abyssinia promises to inaugurate a new departure in the public policy of that historic country by opening it to Western influence, and thus preparing the way for the rejuvenation of its stereotyped and formalistic Christianity. The new king, Menelik, formerly sovereign of the southern province, Shoa, and then nominally, but scarcely in fact, vassal of the late Negus, or King John, has all along been favorable to the representatives of Western civilization and Evangelical Christianity. King John was a typical Semitic, conservative to the core, and naturally hostile to all new and progressive ideas. He not only expelled the Christian missionaries, sent there by the London and Basel societies, from his domains, but attempted to come to an understanding with that larger branch of the Christian Church which, in its character

and kind, agreed most with the sterile faith of his own people, namely, the Greek Orthodox of the East. Menelik has already made a decided move in the opposite direction. He has assumed friendly relations to the Italians; his ambassadors were recently the sensation in Rome; and his land is being re-opened for Christian mission work. The veteran Flad, who for two decades of years has been in vain waiting for an opportunity to continue his gospel mission, so auspiciously begun under his leadership thirty or more years ago, has, notwithstanding his years, determined to return to Abyssinia and work while it is day.

As matters now stand, the Church of Abyssinia is a ruin, in its way as instructive as the pyramids of Egypt and the tablets and bricks of Assyria. Practically, it represents, in stereotyped form, the Greek Christianity of the fifth century. The shape and form have been retained, while the spirit has been lost; the hull is there but the kernel is gone. Abyssinia was converted to Christianity early in the fourth century, and viewed its first bishop from Athanasius. It is the only Semetic people that ever as such embraced the Christian faith and established a national Christian Church. It is one of the anomalies of history that Christianity, although springing from Semitic soil and developed in a Semitic people, was, on the whole, rejected by them, and the spiritual inheritance of Shem passed into the tent of Japhet. The Abyssinians, too, were converted under Greek or Aryan influence, and for a century and more constituted a not unimportant element of the Oriental Church. In 451 came the separation. Together with the Church of Egypt, with which it was then and is now yet organically connected, that of Abyssinia embraced the Monophysite faith. The condemnation of this heresy by the synod at Chalcedon led to the withdrawal from all connection with the Church general, and the isolation of the Mono-

physite Church as a natural consequence followed.

This isolation, voluntary at first, became one of necessity soon after, when the Mohammedan invader overran the East and devastated Oriental Christianity. It is the great distinction of the Abyssinians that they, in their mountain fastnesses, were the only people who did not bend their necks to the Moslem conqueror, nor yield their faith to Islam. The struggle against Arabic aggression, which is now the question of life and death for the future of the Dark Continent, is really one of more than a thousand years' standing. Against fearful odds the Abyssinians have maintained their struggle for existence, and, though often wounded and bleeding, have retained their national and ecclesiastical existence and organization.—*Prof. Geo. H. Schodde.*

**Belgium.**—The French Protestants are divided into two sections; one, represented by the Protestant Evangelical Churches, which are State churches; and the other, by the Belgium Missionary Christian Churches, whose name admirably sets forth their spirit. The latter have 27 churches and stations, with 59 annexes or places that are regularly evangelized; 50 temples and halls; 38 Sabbath schools, 17 day schools, 22 pastors, 4 evangelists, 7 Bible readers, 5 colporteurs, 47 laymen, who take direct part in the work; 7,850 meetings took place last year; 215,500 tracts have been distributed. The churches have a membership of 4,647, and their Sabbath-schools are attended by 2,366 children. More than 500 members have been added to the church during the year; and notwithstanding the deaths and emigration, the increase has been 275 adults and 171 children. A station has been founded, two churches built, services begun in several new localities, 70 villages where the Gospel is not regularly preached have been visited by the missionaries,



while the colporteurs have worked in 200 villages.

The expenses of the year have reached 139,714 francs, and the contributions of these churches have amounted to 63,000 francs.—*Rev. J. C. Bracq.*

**Hawaii.**—The last report of the Hawaiian Board of Health shows that there were, March 31st, 1888, 749 lepers in the district of Molokai set apart for them. These are provided for religiously by two Protestant and two Catholic churches. The report of the Hawaiian Evangelical Association for 1887 shows that one of the Protestant churches has 225 members. The membership of the other is not given; but as it reports more than half as many deaths as the former church, we may be sure it has over 100 members, and that it is perfectly ridiculous to speak of the lepers of the Sandwich Islands as not cared for now or before Father Damien came to them. The idea of giving him credit for revolutionizing the care of lepers is laughed at in Hawaii. It is clear that the lepers have been so well cared for that many have sought admission just to get the generous support given by the State. The last report of the Board of Health makes no mention of Father Damien, but they "cannot say enough of the inestimable and disinterested services of the sick rendered them by Mr. J. Dutton, who is a trained nurse, and came to the Settlement on his own account, for the purpose of living with the lepers and devoting his life and entire time to their benefit; and who may be seen busied from morning to night cleaning and healing the many sores of the lepers, and administering to the many ailments of the sick, and very much to the satisfaction and comfort of the sick." It is made clear that the contagion of leprosy comes from violation of laws of cleanliness or morality.—*The Independent.*

—The 26th annual report of the Hawaiian Evangelical Association gives a full, and on the whole encouraging,

account of Christian work at the Hawaiian Islands. The 56 native churches report a membership of 5,747, besides other churches for English-speaking residents and Chinese, having a membership of 679. These native churches contributed for pastoral support \$9,531, and for home and foreign missionary work, if we rightly understand the treasurer's report, something over \$20,000. Eight pastors have been installed during the year, seven of whom were ordained. The Chinese mission, under the care of Mr. F. W. Damon, has been prosecuted with success. Daily evening schools have been well attended. Four new Sabbath-schools for the Chinese have been opened in different parts of Honolulu. There are 22,000 Chinese now residing in the Hawaiian Islands. The Japanese work, begun so recently, has had a remarkable development, both in Honolulu and in other parts of the islands. The North Pacific Missionary Institute, under the care of Dr. Hyde, has graduated eleven students and received ten in their place. These graduates are all at work in different localities.—*Miss. Herald.*

**India.**—Writing of the Mission Sunday-schools in Jubbulpore, Bishop Thoburn says :

"They are so many in number and are attended by so many pupils of all ages that an impression has gone abroad that no real work is done in them. It has been alleged that no real teaching is done, that the same persons do not attend two days in succession, and that inasmuch as nothing is taught nothing is learned, but these boys disprove all such assertions. They had evidently attended often, and had learned both hymns and catechism. I took occasion to examine the register of attendance, and was surprised to find that the attendance varied but little from week to week, the total number for the week preceding my visit having been 3,268. Of these 1,300 had been boys, 629 girls, 920 men, and 409 women. Perhaps the most hopeful feature of these schools is the fact that so many women are in this way brought within the sound of the gospel. Many who could not be tempted to join an ordinary audience of men, have no hesitation in doing so when they see that the crowd is chiefly composed of children. The attendance of girls also is remarkable. Many of these 'Sunday-schools' meet on week



days, and hence they are sometimes called Bible-schools. Whatever name they may bear it is evident that they can be successfully used in giving large numbers of the people a clear outline of the blessed truths of Christ's gospel."

—**The Current Literature of India.**

—The latest official returns of the issues of the Indian press are for the year 1886. The total number of books and periodicals published in that one year is 8,961. In the Indian vernaculars alone there are published annually about 200 newspapers, the most of them being dailies. The variety of subjects treated in Indian literature is astounding. It reflects not only the polyglot character of the race-stems, but also the mixture of faiths. Among the books issued in 1888, in the Punjab we find such a heterogeneous compound as the following: "The Little Office of the Immaculate Conception of the Blessed Virgin," "Praises of Mohammed by His Followers," "Attacks on the Prophet by the Christians," "Stories of Krishna," and "Talismans from the Koran." In the same region, the North-west Provinces, there is one treatise on astrology and another on electroplating. In Burma the list of books includes a volume of songs in praise of the "New Umbrella for the Dægen Pagoda." In the Central Provinces a collection of astrological calculations was published in an edition of 500 copies. The Bengali publications comprise works on polygamy, the Brahmo discourses, and songs on the loves of the Krishna. A gratuitous edition of 1,059 copies of a work on astrology, in the Tamil, appears on the list of issues for 1882. Several other books on the subject are published for general sale, among them one in an edition of 400 copies. It is claimed to be an ancient work 2,000 years old. Another Tamil work denounces Christianity, animal food, and intoxicating drinks. An edition of 500 copies of this work appeared in 1882. In the same language appear two other books of antagonistic tendencies, one a book of verses in favor of the Virgin Mary, and another a

prose tale of a demon with a thousand heads. Among the works published in the year 1886 are the following: A book on architecture, containing notes on the lucky and unlucky times for beginning a building, a biography of Faraday, adaptation of Shakespeare's "Comedy of Errors," "Winter's Tale," and "Merchant of Venice," Milton's "Paradise Lost," "The Diseases of the Elephant," "Cholera and Its Cure," a Marhatti version of Goldsmith's "Hermit," the "Perils of Youth," a work telling young men not to run off to Christianity or any other religion before examining their own, and annotated editions of Goldsmith's comedies, "The Good Natured Man" and "She Stoops to Conquer." There is a large increase of important missionary publications, of works by the Hindu reformatory associations, and of native attacks on infant marriages and other lingering abuses. Another important triumph must be added to the long catalogue of philological achievements of missionaries. In Bhamo, Burma, a Kachin spelling-book has been published by two missionaries. It is the first attempt to reduce the savage Kachin dialect to grammar. Many of the native publications classed as religious are purely controversial. They are attacks on Christianity. Both Hindus and Mohammedans are quite willing to attack Christianity in print. From the first, missionaries have indulged pretty freely in controversy. This spirit has been latterly on the decline, as if the missionaries were now thinking the game hardly worth the chase. In some sections Hindus and Mohammedans have taken up the cudgel against one another. On the other hand, controversial works have been written, in a very hostile spirit, by rival sects within the same religious fold.—*Bishop Hurst, in the Chatauquan.*

—**A Writer in *The Bombay Guardian***, on Jesuit missions in India, shows that it is a mistake to assert that Protestant missions have not prospered

as have those of the Jesuits. The latter entered India about 350 years ago, and their educational institutions are numerous and ably manned, but their adherents, who are now estimated at 1,000,000, have not increased at anything like the ratio seen in the Protestant missions. For instance, in the decade from 1862 to 1872, the Roman Catholics increased twelve per cent. against fifty-one per cent. among the Protestants. The Jesuits do not preach to the heathen, one of them saying, "This is not my work, which is to look after my people, not the heathen." But the chief point of difference between the methods of Jesuits and Protestants is in regard to the Scriptures, concerning which the writer in *The Bombay Guardian* says: "For 350 years the Jesuits have had a succession of learned men in India, yet they have never translated the Scriptures in whole or part, so far as we know, into any of its many languages. On the other hand, the Protestant missions have, in 90 years, translated the Scriptures, in whole or part, into over forty Indian languages and dialects, including the Gondi. By the one method the Indian peoples can read the Word of God for themselves in their own tongues; by the Jesuit method they have been, and are, deprived of it as rigorously as the Sudras are of their sacred books by the Brahmans."

**Japan.**—Dr. Griffis, author of "The Mikado's Empire," says:

"It is of interest to all who want to see Japan a Christian nation to know that the 'reformed' Buddhists expect to furnish their countrymen and all inquirers with a religion. Alert, keen, not over-scrupulous, they will doubtless have a neo-Buddhism all ready. They are already patrons of Western learning; have studied at home, in India, at Oxford, and in America, the situation; have introduced physical science in their splendid, new, brick-built colleges at Kioto; make the New Testament a text-book, and the Bible and its learning subject of lectures. They will Buddhaize Christianity, if they have power and opportunity. Let Christians study the past and take warning."

**Syria.**—An Assyrian Library Thirty-five Hundred Years Old.—Prof. Sayce gives an interesting account of the recent discovery of long buried tablets and inscriptions, which have an important bearing on certain test questions in Biblical criticism:

From them we learn that in the fifteenth century before our era—a century before the Exodus—active literary intercourse was going on throughout the civilized world of Western Asia, between Babylon and Egypt, and the smaller states of Palestine, of Syria, of Mesopotamia, and even of Eastern Kappadokia. And this intercourse was carried on by means of the Babylonian language and the complicated Babylonian script. This implies that, all over the civilized East, there were libraries and schools where the Babylonian language and literature were taught and learned. Babylonian appears to have been as much the language of diplomacy and cultivated society as French has become in modern times, with the difference that, whereas it does not take long to learn to read French, the cuneiform syllabary required years of hard labor and attention before it could be acquired. We can now understand the meaning of the name of the Canaanitish city which stood near Hebron, and which seems to have been one of the most important of the towns of Southern Palestine, Kirjath-Sepher, or "Book town," must have been the seat of a famous library, consisting mainly, if not altogether, as the Tel-el-Amarna tablets informs us, of clay tablets inscribed with cuneiform characters. As the city also bore the name of Debir, or "Sanctuary," we may conclude that the tablets were stored in its chief temple, like the libraries of Assyria and Babylonia. It may be that they are still lying under the soil, awaiting the day when the spade of the excavator shall restore them to the light. The literary influence of Babylonia in the age before the Israelitish conquest of Palestine explains the occurrence of the names of Babylonian deities among the inhabitants of the West. Moses died on the summit of Mount Nebo, which received its name from the Babylonian god of literature, to whom the great temple of Borsippa was dedicated; and Sinai itself, the mountain "of Sin," testifies to a worship of the Babylonian Moon-god, Sin, amid the solitudes of the desert. Moloch or Malik, was a Babylonian divinity like Rimmon the Air-god, after whom more than one locality in Palestine was named, and Anat, the wife of Anu, the Sky-god, gave her name to the Palestinian Annah, as well as to Anathoh, the city of "the Anat-goddesses."

### III.—MISSIONARY CORRESPONDENCE FROM ALL PARTS OF THE WORLD-FIELD.

#### Brazil.

[While we do not fully sympathize with the writer in all he says, yet we deem the following communication worthy of consideration by all missionary societies. It is desirable that full and explicit reports be made of all expenditures. There is not sufficient fulness and skill shown in many of these reports. Our own effort to analyze and give a scientific and intelligent account of the "Statistics of Missions" has already demonstrated to us the necessity of a great *reform* all along that line, and we urge the duty upon the attention of all whom it concerns.—Eds.]

#### SOLIDARITY IN FOREIGN MISSIONS.

LETTER FROM REV. J. BEATTY HOWELL.

JAHU, Sept. 20, 1889.

A significant sign of the times, of profound interest to all engaged in foreign mission work or connected with it, is the undoubted fact that the mechanical benevolence of former days is being largely replaced by an intelligent interest, on the part of contributors to every good work, in the final destination and practical results of their gifts.

During the past year several missionary societies have found themselves seriously embarrassed by a considerable diminution of their regular income, due to the falling off in legacies. It is becoming increasingly the custom on the part of churches, Sunday-schools and individual contributors, to forward their contributions directly to some friend on the field, to be used for certain definite and designated objects. Our secretaries are constantly bewailing the discouraging fact that funds contributed by our church members are diverted from denominational channels to outside enterprises conducted by irresponsible parties.

A single explanation covers all these facts. There is a growing desire on the part of contributors to follow up their gifts, and a growing sense of responsibility for the way in which these are employed. Those whom God has entrusted with means, and into whose heart he has put the desire to use them for his glory, are, to a very noticeable extent, planning and carrying out the distribution of these consecrated funds in their own lifetime.

The criticism of mission methods, and the doubts thrown upon their results, of which their has been so much lately, has naturally had the effect of rendering contributors suspicious and inquisitive; but such is the incom-

pleteness of our foreign mission reports that they have no way of knowing what becomes of their gifts after they are once absorbed into the general fund, and so prefer giving in a way which will enable them to judge for themselves if their money has been economically and wisely employed.

The largest givers are usually the most conscientious. They give from principle, and for that reason feel a responsibility for the way in which their gifts are used. If then there is the slightest ground for suspicion that the money which they have given, with the sole motive of building up the Kingdom of their Lord and Saviour, is uselessly dissipated in ill-digested schemes of inexperienced workers, or is used in such a way as to pauperize the new converts, or simply promote general civilization or secular education, they cannot but feel that their accountability to Him whose stewards they are requires them to withhold, or at least to limit, their gifts. It is quite possible that we have here the true explanation of the undeniable fact that our foreign mission work is not receiving that whole-hearted and enthusiastic support on the part of many large givers which it deserves, and in former times received.

Something must be done to bring the contributors into closer relations with the work, and to lead them to feel that they have a voice in the application of the funds contributed. The solidarity of home givers and foreign workers must be recognized and emphasized. A practical application must be made of the principle that the givers have at least an equal voice in the application of the funds with those who are entrusted with the distribution. Missionaries and secretaries have a right to advise, plead, urge, but nothing can deprive the givers of the right to determine where and how their gifts shall be applied.

The first and most important step in this direction must be a change in the method of giving mission information, especially in the department of statistics. Some plan must be devised for enabling contributors to know just what is being done with the mission funds, and what each department of the work costs. At present the church is only given the general totals of so much expended upon mission work in China, so much in India, etc., with no means of ascertaining the proportion of funds expended upon different departments, the comparative cost of each, or the part of the burden borne by the native Christians.

It would be a new departure in missionary matters for most of our societies, and would, no doubt, at the beginning involve some extra work, but we respectfully suggest that the attempt be made to give the church *topical reports* of the work, instead of by countries, as



heretofore. In the annual reports of the societies let all accessible information from all parts of the field be grouped under the heads of common school education, higher education, publication, medical missions, itinerant and evangelistic work, Sunday-school work, theological seminaries, native pastoral work, lay laborers, including Zennana visitors, Bible readers, colporteurs, etc., buildings, self support, indirect influence of missions, religiously, politically and socially.

Let the persons best qualified and best informed write up these subjects for the different fields, giving, along with general information and practical reasons for carrying on each department of the work, full statistics showing what has been done, the part of the expense borne by the mission, and the part borne by the native church. This would certainly make a report more readable and more instructive than the one now sent out annually. If the material for the Monthly Concert of Missions were arranged in the same way, it might help revive the interest in these meetings, which pastors agree in saying has been on the decline for some time past.

Having taken this preliminary step, it would then be possible to invite contributors to designate the department, or departments, of work to which they wished their contributions to be applied. If it were thus possible for contributors to use their funds for the promotion of the kind of work which seemed to them most important or promising, money would doubtless flow into the treasury which is now withheld.

There are invincible practical objections to a scheme of mission operations based upon contributions for special objects, such as the support of individual preachers, teachers, schools, pupils, etc., which do not hold against contributing for general departments of work. The very furthest that specialization can be carried without injury to the cause, is indicating, along with the department of work, the field in which it is to be done, *e.g.*, Publication in Syria, Medical Work in China, etc.

It may be objected that to leave the proportion of funds to be expended upon any department of the work to be determined by the wishes of the donors, would have the effect of causing some needful departments, but which are not specially interesting, to be neglected, and others to be disproportionally developed. It is possible that this might be so at the beginning, but in this respect we must trust to the enlightened interest of the givers, instructed by the missionaries or other competent persons. There will always be a large amount of undesignated fund, which could be applied to supplement the special contributions in those departments where it might be necessary. Besides, there is no reason to suppose that the judgment of the consecrated workers on the field is any surer indication of

the will of the Great Head of the Church as to the way in which His work is to be carried on than the judgment of the consecrated givers at home. Both of these factors must have their due weight in our calculations and plans for work. The foreign workers have made many mistakes and learned much by experience; it would not be wonderful nor alarming if home givers should do the same.

The fact that the amount available for any department of work would depend largely upon the interest which the home churches took in it, would furnish the strongest incentive for the special writers to make the fullest and plainest exposition of the facts in regard to the different departments, and the motives for carrying on each branch of work; and thus tend to the general instruction of the people in regard to the whole work. The careful study of the various departments of the work, for the sake of deciding to which funds should be contributed, would have a powerful educating influence, while enlarging the sympathies of the givers.

An incidental result of the clear recognition of the different departments of the work, might be the appointment, in the different fields, of *Superintendents of Departments*, to whom should be entrusted the collection and preparation of information in regard to the needs and possibilities of his special department, thus leading to a more systematic, thorough, and symmetrical development of the work than would otherwise be the case.

## China.

### FIRST IMPRESSIONS IN A CHINA MISSION.

LETTER FROM REV. JOHN G. FAGG.

CHANGCHEW, 30 miles inland from Amoy.

I am a missionary prophet of only a year's standing. I question whether my vision is sufficiently adjusted to give a reliable forecast. I will, however, cite a few facts. The notable feature of missionary effort, in this part of China, has been a strong movement inland.

The southern half of the province of Fuhkien is worked by three societies, London, English Presbyterian, and Reformed. Amoy is the natural headquarters. Until last year no missionary family had ever lived inland from Amoy. Missionary work was carried on by constant touring.

Since March, 1888, four missionary families have moved inland. Two families are at Changchew, thirty miles from Amoy; two families at Giokhe, sixty miles from Amoy; two gentlemen have settled forty miles south from Amoy, at Changpoo; three hospitals have been opened, one at each of the places mentioned. The hospitals have been largely patronized.

Another feature of encouragement has been the increased willingness to hear the gospel. Native preachers have frequently remarked



recently, that the past year was the best in their experience. Years ago they were scolded, abused, stoned. To-day they go into villages where chairs are brought out to rest them. They are entertained to tea and sweet-meats. They are invited to come again. Gamblers are requested to leave their seats and the preacher is invited to declare the doctrine.

These are rifts in the clouds. The darkness is still deep. Idolatry is most powerfully entrenched. In this city of 150,000 inhabitants alone, there are over 300 temples. Thousands of dollars are spent every month on theatricals and other demonstrations in honor of the gods. Even small, poor villages have several thousands of dollars filched from them every year. Idolatry is a gigantic system of robbery.

Our religion has formidable opposition yet to overcome. The foreigner is hated, suspected. The opium curse, the cruelties of East Indian coolie traffic, Chinese expulsion in America and Australia, are associated with the white-faced foreigner. His doctrine may be good, but it seems most improbable that he is heralding it from pure motives. All this prejudice and suspicion can only be lived down. It cannot be talked down. We are under perpetual surveillance.

However, we already have two thousand converts; we have a hundred stations at strategic points; we have five hospitals; we have an efficient native ministry. There is a Christian conscience bearing testimony against the rottenness of heathenism. There are living examples of Christianity's transforming power. There is a native foreign missionary society to the Hokkas, to the south and west among the hills. Statistical tables are no gauge of what is being done, of the influence that is exerted. Thousands hear the gospel message every year. Unseen, unheard, the day of China's redemption hastens. For the coming of that day we continue to labor and to pray.

In a note from Rev. Arthur H. Smith, dated P'ang Chia Chuang Shan-tung, June 29, he says:

"We have just held the meeting of our mission for the year, and have planned for enlargement in many directions. We are asking for twenty-six new people, to fill up the old stations and to open three new ones. Doubtless we shall get some, but Japan is so clamorous, and seems to many so attractive a field, that we do not at all compete with that mission, to say nothing of other fields, such as those in India and in Africa, which are really worse off than ours. We have for many years had a high school and theological seminary at Tung Chou, and we are now unanimous in the conviction that the time has come to make it into a college, and we have asked for

\$10,000 for that purpose. It only needs to have two years added to the course. It will not aim to be a 'University,' like the Methodist Institution in Peking, but will be content with the field of general education and theology. Although our mission has been in existence nearly thirty years, we have never yet seen our way to the ordination of any men to the ministry, but this year we have decided to take that step in the case of six graduates of the theological school whose record for three years has been such as to make it appear to be the right thing."

### France.

#### FRENCH FOREIGN MISSIONARY SOCIETY FOR 1889.

BY REV. J. C. BRACQ, SECRETARY AMERICAN MCALL ASSOCIATION.

The annual meeting of the *Société des Missions Évangéliques* gathered, not only the numerous friends of missions, but, also, some Tahitian converts, brought to Paris by the French government, for the Exposition.

M. Beugner, the distinguished Secretary of the Society, read a report, as remarkable for its form as it was interesting for its contents. It is interesting to see, in the city of Paris, a man devoting such talents to the cause of missions. We give a summary of his report, though it must necessarily mar it. "If there is," he says, "an imperious necessity for an army, it is to feel that its actions are harmonious with the will of the general, and correspond exactly to his plans. So it is with the army of Jesus Christ. To do one's duty with joy and courage, the least of his soldiers must have the assurance that he is in the place, and at the work, appointed.

"What, in this respect, is the situation of this detachment of Christ's army known as the *Société des Missions Évangéliques*? How are its present plans connected with the general advance of God's work in the world?

"The new impulse given to the evangelization of the world forces itself, as a great fact, upon the mind of all careful observers. The representatives of all missionary societies, gathered in London, last year, were unanimous upon that point. The 'Signs of the Times' have spoken. The 'Pillar of Cloud and of Fire' is advancing. Everywhere, under the combined action of explorers, commerce, and colonization, the doors are opening—the appeals are heard. It is, for the Church, the hour marked of God, to take possession of the desolated inheritance of the Lord.

"This call of God, our Society has heard. We have come into possession, first of all, of an indispensable instrument of progress, the *Maison des Missions*. The construction of this much needed missionary school, and the abundance of pupils that have come to us since, are the chief factors in our increase of activities during these last years. From the

month of December, 1888, to the month of June, 1889, we put eight new missionaries in the field. These facts show that the present year might be called the year of departures—better still, the year of *envois*; in other words, a year of missions, in the truest sense. Last year, at one time, we had eighteen missionary students; after the departure, we had but twelve; yet we doubt not, that, next autumn, the number will be larger than ever."

He then gives a review of the French work at Tahiti, pointing out the progress made by the converts; their profound attachment to the Word of God; the general observance of the Sabbath; the regular attendance of worship; their Christian liberality, etc. But he deplored the fact, that, with the missionaries, their religion still localizes itself too much in the Church, and does not radiate in good works and wholesome influences. There, as in Africa, the converts and missionaries have to cope with the hydra of intemperance.

The French missionary work in the Lessouto Land is probably the most interesting of all the fields worked by the French Protestants. There, their great difficulties are the increasing hostility of reviving Paganism, and the competition of Ritualistic and Roman Catholic missionaries who are untiring in their efforts to ruin the Protestant work. Altogether, the Church of the Lessouto Land received, last year, 514 new members, which makes the total present membership 6,543. The class of catechumens has naturally lost what the Church has gained, but these losses have been soon compensated for by the numerous admissions, making their present number 3,332, or 80 less than last year. By adding the number of catechumens to the number of communicants, we reach the number of 9,875 Christians. These results have been followed by an increase of home missionary work. The number of Annexes has risen from 94 to 110; and the number of native workers, catechists, and school-teachers, from 176 to 194. The missions of the Lessouto Land contributed, last year, for home missions, 19,984 francs; which sum represents the aggregate pay of 194 evangelists and school-teachers.

The French efforts to evangelize the Zambezi have so far entailed the greatest sacrifices: "The seed which our missionaries are planting, and which they water with their tears, is not the gospel that they preach, but it is their very life, which they carry in their hands and spend in detail. Ready are they to give it entirely if the Master demands it." Among the sacrifices already made are the children of M. Coillard's two colleagues, and the death of Dr. H. T. Dardier. One can hardly realize the greatness of the dangers to which these noble pioneers of the gospel are exposed. However, their courage is beginning to be rewarded; and among other favorable signs, may be mentioned the influence

which M. Collaird seems to have exercised upon the mind of King Lewanika. It is pitiful, indeed, that, when M. Collaird has made such efforts to open that country, and when he calls, in a most soul-stirring way, for reinforcements, the *Société des Missions Évangéliques* is able to send him but one man.

After a review of the work in Senegal, he referred to the attempts made by this Society to evangelize the French Congo. Two missionaries have been sent to study this field. The great sacrifice of lives, made by the English Baptist Society in that part of the world, has taught lessons that the French could not fail to heed. There are already three French school-teachers and one missionary artisan working there, with an American Presbyterian missionary society. The presence of the latter has led the French authorities to feel more kindly toward the American missionaries. It is well known that the Society entered this field at the request of some of the French government officers. The administrators of several French colonies are now asking them to send missionaries, and to establish Protestant schools in the territories under their jurisdiction. The London Missionary Society has offered to surrender to them the English work in the entire Society Islands. But the French Protestants have contributed, during the past year, 313,962 francs for their own work; and that sum, though large compared with the resources of the French Protestants, scarcely justifies them in undertaking new work, especially as the Society closes the year with a deficit of 29,000 francs.

In the light of these facts it is interesting to listen to M. Beugner's conclusion: "This situation compels us to ask once more if our churches have come to understand the extent of their duty towards missions; and if their divine Chief, whose approval, alone, is of importance, can be satisfied? What He expects of us, brethren, is easy to ascertain. Is it not clearly expressed in the sketch of the work just unfolded before us? Does not the magnificent impetus of our mission in Lessouto Land show the triumphs that God can achieve through our feeble churches? Is not Tahiti there to show that, in missionary lands, as well as at home, French Protestants—ardent patriots like their Fathers—know, also, like them, how to defend the sacred trust of the Word of God? Have we not seen, by the work of the Zambezi, that the old Huguenot blood is not degenerated, and that it has been reserved for our missions in Pagan lands, now, when the heroism of martyrdom can no longer be exercised at home, to restore to us the heroism of Apostleship; necessary, inasmuch as the Church cannot exist without heroism; let us say, rather, without devotion unto death? Does not the mission in Senegal, in spite of its failures and its difficulties, speak to your consciences? And these doors that are

open before you; these appeals that are addressed to you; here, by tribes and their chiefs, and there, by a government that formerly viewed us as adversaries—do not all these facts unite to tell us that God has reserved, in the conquest of the Pagan world, a great and beautiful place for French Protestantism? He has endowed it for that task. He has encouraged it in its first efforts. He calls it now to accomplish its mission in all its fulness."

### Japan.

LETTER FROM SECRETARY L. D. WISHARD.

TOKIO, September, 1889.

The Young Men's Christian Associations are an established fact in the East. Eight months personal study of the situation in Japan assures me that this is eminently true in this country. While the association has only effected a beginning here, it has secured such a firm foothold and has been so heartily welcomed by missionaries and Japanese Christians as to fully justify the belief that the application of the same general methods of work which have succeeded in the United States will accomplish at least as great comparative results in Japan.

The hearty call for a national secretary, extended by sixty-five missionaries and leading Hindoo Christians in the presidency of Madras, India, and the endorsement of the movement by Bishop Thoburn of Calcutta, and other prominent missionaries throughout India, justifies the expectation that the association has a definite and important career before it in that Empire. The acceptance by Mr. David McConaughy, of Philadelphia, of the call to India, confirms this expectation. I have talked with leading missionaries from China during the past summer, and am encouraged by them to visit that country with the expectation of finding a wide and permanent field for the association.

Surely the favorable situation in Japan, and the hopeful outlook in India, and even in China, to say nothing of promising openings in Syria and Turkey, warrant the associations in expecting a great work in the East and in preparing for it.

The present expectation is that a large force of foreign secretaries will not be called for. It is very probable that not more than one leader will be located in each of the different countries to develop the native young men.

The financial system or plan which in my judgment should be adopted, is suggested by the policy of the churches. Let every association, as far as possible, contribute regularly—monthly—to the foreign work, through the American International Committee, thus furnishing the committee with a fund with which to meet the demands for aid that are sure to increase with the extension of the work. There may be cities on the foreign mission field whose current expenses may demand some help, at least temporarily. Buildings

must be erected at central points. Association literature must be translated and published. To a limited extent native general secretaries may require partial support for awhile. The work may suffer serious delay if the associations defer their contributions until such secretaryships are offered them. I do not believe we can improve upon the well-matured financial methods of the church missionary boards.

The financial obligation of the associations is, of course, to work for young men on the foreign mission field. The associations will have as large demands upon their treasuries in this line as they can supply. If they assume financial obligations to general missionary work, either of a denominational or undenominational character, they go unwarrantably outside their distinctive province and field, and so far deprive themselves of the privilege of aiding this special work for young men which they exist to carry on. Their foreign mission work will suffer in proportion.

Do not misunderstand me as reflecting upon the privilege and duty of individuals to subscribe liberally to general foreign work, denominational or undenominational. I simply suggest that the foreign mission contributions of the associations should be applied to work for young men, the support of which must come from the associations if it come at all. I maintain, as I have ever done, that so far from allowing the contributions to our special work for young men to diminish the present church missionary contributions, it should be the rule and aim of every one of our members to increase his present church contribution by a sum at least as large as that which he gives to foreign work for young men.

There should be one medium of communication with the foreign mission work. It is very important that this work be conducted in harmony with the fundamental principles and methods of the work at home. Many perplexing questions will be encountered in opening the work in the different countries. In every new field we must be in a position to avail ourselves of the best judgment afforded by the experience of fields already opened. Independent movements by individual associations, or states, or sections, will be attended with the same danger which would defeat our work at home, if such movements were instituted in extending it. The best results can be attained only by such harmonious development of the work as can be secured through the oversight and direction of a central head, which is guided by the settled principles and methods of association work. The American associations have acted wisely in entrusting this important responsibility to their international committee by their unanimous action at the International Convention in Philadelphia. Their co-operation with the committee in financial support, and the location of foreign



mission secretaries, will, it is hoped, be followed with as satisfactory results as have been attained in the American work itself by the same system of co-operation.

The relation of the association to missionaries and native churches is the same as its relation to pastors and churches at home. The missionaries and native pastors welcome the work with the understanding that it is auxiliary to the denominational work; that we propose to work beside them, not to go forward as pioneers into fields unoccupied by churches, or to carry on a work which cannot be immediately conserved by the churches. Any departure from this principle will be attended with the same disasters which have already followed similar undenominational work at home and abroad. Our work is interdenominational rather than undenominational, and as such can only have a healthy existence where denominations are established.

We are in the very beginning of this foreign mission enterprise. Other principles and methods will be suggested as the work progresses. The recognition of the above seems to me indispensable to the permanent success of our work. If we will plan and work in harmony in the Orient, as we have in the Occident, I believe we will establish the association so firmly that it will stand for centuries in these slowly changing nations, and win its greatest victories for Christ in Asia and Africa, which contain the vast majority of the young men in the world.

#### SYNOD OF NEW MEXICO.

DEAR EDITORS: The following action of the Synod of New Mexico may be of interest to you, coming, as it does, from the very centre of the work among the Pueblos and the so-called wild tribes of Indians. In its meeting at Albuquerque, New Mexico, the Synod adopted this paper:

Whereas, this Synod is deeply interested in the work of Indian evangelization, and, whereas, for many years our Church has done, and is

now doing, mission work among the Indians, within our bounds; and whereas, the importance of the work among the families is increasing as the children return from the schools—therefore:

Resolved, that the Presbyteries and the Board of Home Missions be earnestly recommended to press this work at once.

Resolved, that in the opinion of this Synod the proper method of reaching the masses of Indians and protecting and encouraging the school children on their return to their homes, is, by the sending of consecrated married young men who will devote their lives to the work, and preach the Gospel of Christ, in their native tongue, to the Indians.

It was the testimony of three men, intimately connected with this work, that the majority of the Pueblo Indians can be reached by the Spanish language. This is true, also, of the Navajo tribe. As the Spanish language is fully developed, it can be learned much more easily than any of the tribal languages; and so the people can be reached more quickly and with better results. Some time ago I read a very *sentimental* article on giving the Indians the gospel in the vernacular language, but the bald facts of the case are that the majority of the Indians of Mexico and New Mexico, especially those living in Pueblos (towns), speak Spanish like their neighbors, the Mexicans; and as they now, in their Roman Catholic worship, hear Spanish sermons, can be most readily reached in that language. As rapidly as possible the missionary should learn the tribal language, but that will require long years. In some cases there is no alternative; the language must be mastered before the gospel can be preached. A notable successful example of this is our Rev. Chas. Cook, of Sacaton, Arizona, who recently reported a church of sixteen members, gathered in spite of the hostility of a government agent. Yours truly,

J. J. GILCHRIST,  
Director of "El Anciano."

EAST LOS VEGAS, New Mexico, Oct. 14, 1888.

## IV.—INTERNATIONAL DEPARTMENT.

CONDUCTED BY REV. J. T. GRACEY, D.D.

### Health in the Tropics.

There is still need for education in the matter of the physical adaptation for enduring hot climates, by persons born outside the hot belt of the earth. There is more need now than hitherto of popular information concerning it, when scores of missionaries go to such climates where one went a score of years ago. There is yet intenser need of wide instruction in the matter when

the area of reinforcement is being extended amongst thousands of our best young men and women in our colleges; and, if added emphasis can be put on the need, it is to be found in the increased tendency to proceed on individual responsibility to foreign service, without the quarantine of Boards and Committees, who are at least supposed to have given the subject some special attention, however



careless or incompetent experience may show them often to be.

It scarcely seems necessary to write of the simplest facts, in this connection. Yet, the sacred trust of a human career is not to be thrown away without culpability, from lack of inquiry concerning the alphabet of hygienic or hereditary conditions of the individual. It is because of the conviction of the increasing need for popular instruction and caution concerning some of the simplest of these conditions, that we turn aside from so much else that presses for consideration to summarize portions of an admirable article in the October *Asiatic Quarterly Review* on "The Constitutional Requirements for Tropical Climates." The article, it is true, was not written to furnish hints for intending missionaries, but as physical laws are not held in suspense for saints, what the writer, whom we propose to follow, has to say of those venturing into tropical climates for commerce or for a civil or military "career," is—the necessary changes being made—equally of force to the missionary candidate. It seems, therefore, that young persons, looking forward to missionary service, might wisely, first of all, give themselves pause to ask whether the preparation is a useless one for them, under their physical conditions. We now refer only to those physical conditions of which they are as competent to judge before starting for a foreign field, as after arrival there, and, possibly, even before the first step is taken in preparatory mental equipment.

The writer, whom we shall follow too loosely to admit of quotation, points to the fact of what he calls "idiosyncrasy" of constitution. Some persons are unfitted for sustaining heat and will be a nuisance to others who feel cool and comfortable in the same temperature. Some persons cannot take quinine without such disagreeable accidental results as practically preclude the use of this medicine, and that in conditions of climate

when the lack of ozone may demand it. Some persons are peculiarly subject to bowel complaints, from mental causes, thus predisposing them to cholera or similar complaints, when others, not so predisposed, have an immunity from it, under the same exposure. Intense fear of disease, or of snake bites, in a country where poisonous snakes often select the bedroom or the ottoman as a retreat; or overfondness for taking medicines, or some constitutional make-up by which the person "cannot bear" the natives of the country, are among the items which, at least, increase the chances of a physical break-down in a tropical climate.

Age is a most important factor in considering whether to attempt a tropical life. The Sanitary Commission of Great Britain advises that no one be sent to the tropics not twenty-five years of age. Young persons in India are said to be specially subject to enteric fever, and, at best, are liable to remain "weak and weedy," as a consequence of exposure to continued heat. This is of special force in the case of women, and twenty-three is a minimum of age which presents favorable conditions for women enduring these climates. Nor is it well, as a rule, that persons attempt a residence in the tropics who have passed their fiftieth year. This does not apply to visiting the tropics, nor to persons who, residing there, pass this "milestone" in life.

Temperament is to be considered. "It is usually noticed that Europeans of a bilious temperament, or, still better, of a bilio-sanguine temperament, have enjoyed the best health in India."

"But," the writer says, "there must be no predominance of the nervous temperament, which has long been regarded as the basis of nervousness, hypochondriasis and hysteria." We venture to quote the writer's description of the infelicities awaiting "nervous" people in India:

"A sensitive and sympathetic nature is not most conducive to health and happiness when submitted to the daily, and even hourly, ills and irritations inseparable from life in the tropics." . . . "There is the irritation caused by the prickly heat, and the noise made by cawing crows, cooing pigeons, chirping sparrows, squeaking squirrels, and creaking wells about the house in the day time. At night there are animals gamboling on the roof, barking pariah dogs, bleating goats, more creaking wells, native tom-toms, singing, 'lights and country music.' . . .

"Then there are irritating things that do not make a noise, the mosquito in battalions, the ubiquitous fly at some seasons in legions; in the rains the hosts of various other winged insects, frogs, rats, scorpions, centipedes and snakes. If in camp, there is probably the roaring of the camels, the howling of the jackals, and the clapper of the irrigation wells. If a dust storm blows, ink-pot and ears are filled with sand, every object in the room or tent is covered with it, and food is rendered gritty by it. Now all such matters may be regarded as minor ills, and not worthy serious attention; but by their very perpetuity they rarely fail to make an impression on the typical nervous temperament. Work is performed with difficulty by the nervous man when he is subjected to the periodical bite of a mosquito on his finger, the frequent visit of a fly to his nose, the harsh and sudden caw of a crow looking in at his window, and a couple of sparrows chirping and fluttering over his head in the persistent endeavor to find a hole in the ceiling wherein to build a nest. Then, worse still, owing to the nuisances mentioned, the typical nervous individual passes sleepless nights; and not to sleep well in the tropics is to prepare the system for disease. In short, the numerous disagreeables of tropic life act as a metaphorical shirt of Nessus over the whole moral epidermis of the nervous temperament, which is least of all unfitted for a hot climate."

If this long quotation serves no purpose of instruction as to adaptation to endure the tropics, we are sure it will at least be recognized by every "old Indian" as a most graphic and not overdrawn picture.

*Constitutional tendencies and hereditary predisposition to disease* come next in our author's catalogue. No person in whose family there are any traces of insanity should go to reside in the tropics. Heat alone tends to excite the mind, and the accident of a sunstroke would render it still more imminent. So of "fits," epilepsy and hysteria. An hereditary history

of diabetes, which is a common disease of the tropics, or of asthma, which is excited by the malarious influences of hot climates, or to insomnia, should be very carefully weighed before seeking a residence in these climates.

We do not say that all such persons are absolutely precluded from entering these fields. We do say they must expect, other things being equal, increased risk, an hindered service, and probably an early retirement from the field.

### Chinese Characteristics.

#### INABILITY TO CONSERVE TANGIBLE MEMORIALS OF THE PAST.

BY REV. ARTHUR H. SMITH.

There is no nation existing on the planet which has a greater regard for antiquity, and with more reason, than the Chinese. But there is no country in which it is possible to find so few material relics of the distant past as in China. We have already spoken of the Chinese hunger for fame, as well as of the "disregard of foundations." We have now to notice the relation which these two characteristics bear to one another, and their connection with the instinct of conservatism. The Chinese are very desirous of transmitting to those who come after, as well as of making known to contemporaries, a knowledge of whatever tends to make themselves, their families, or their dynasty great or notable. This is an impulse which they share with the rest of the human race. The means by which they seek to accomplish this end are the erection of memorial temples, memorial portals, "P'ai-fang," stone or wooden tablets, and, in the Ming dynasty, the use of stone figures of men and animals lining the avenues to cemeteries. Of the swift ruin which overtakes every form of building constructed on a Chinese plan, and of the ruin of the public roads, we have already spoken. Strictly speaking, there are no old temples in China, because no Chinese temple can withstand the elements more than

a few score years at most, when it gives way to a new and revised edition, if it does not totally disappear. Temples, like fruit trees, have a definite period of life, and if that is to be prolonged, they must be perpetually grafted, or else new scions must be raised from the seed. The wooden lacquered tablets, which are so highly ornamental when new, and so dismal when old, and which play so important a part in gratifying the Chinese desire for "face" and "fame," have but a limited duration, and then disappear for ever. More permanent by far are the portals which are erected to the great scholars, famous officers, virtuous widows and maidens who may be so honored as to have the right to them conferred by imperial favor. When these structures are made of well cut stone, are of the most advantageous size and well situated, they are the finest representation of Chinese architecture to be met with in the Empire. A wealthy citizen of Paris, London or New York, who wished to confer upon these cities a gift which should convey an accurate and attractive view of what the Chinese can achieve in ornamentation, could not do better than to order one of these P'ai-fangs, and have it set up in a public park, where it would be admired for many generations. The Chinese lavish great sums on these structures, which are to be seen in immense numbers, just in proportion to the proximity of a supply of stones. If stones are not to be had, the portals are made of wood, as in Peking, and very much less than one generation is required to reduce them to a condition of ruin. Like all other Chinese erections, they give way at the bottom, the tall posts begin to lean in different directions, the lacquer scales off as if they had the leprosy in an exaggerated form, and large sections of the complicated ornamental woodwork at the top are seen to be on the point of falling. The same thing occurs in the case of the stone portals, but on a

more impressive scale. Although built of materials which ought to endure for centuries, and although put up at great expense, it is rare to find specimens which are thirty years old and yet in good repair. The foundations sink, the strong iron clamps give way, the heavy transverse blocks of stone are wrenched from their mortises, and crack. Every projection appears to be starting from its socket, and however interested the traveler may be to ascertain the age of the work, or to study the curious carving which it displays, his first and instinctive anxiety is to get out from under it, before it falls. It is impossible to refrain from speculating as to the length of time ere the crazy framework will come down, and whether the law of chances will admit of its fall without killing any one. If comparative brevity of existence is true of such massive structures as the portals, it is much more the case as regards stone tablets, which constitute the ordinary vehicle for the conveyance of fame to posterity. If erected on a large scale, they stand on the back of a gigantic tortoise, emblem of longevity, and appear at first adapted to execute the commission with which they are charged, to perpetuate fame for "an hundred generations," if not for "ten thousand antiquities." But the same vicious mode of construction, or rather destruction, rules the tablet, the portal and the temple. The foundation is inadequate, and sooner or later they all go down. The tortoise is decapitated by the attrition of ages, and buried up to the stump of his neck in the soil, while the precious fame-bearing tablet lies prone on the earth, or shattered into many pieces, the fame being thus administered in what the physicians call "divided doses." Or if the tablet, as a whole, holds together, it may form the seat at a wayside restaurant, a door-step, or even the pavement to a bridge. In any case the inscription has been cut so



shallow that it is almost or quite illegible. The traveler may penetrate half of the provinces in China, may examine every venerable tablet which he sees, and yet not find one which dates as far back as the Mongol dynasty (500 years ago), except in some "Forest of Tablets" in a large city, under special care.

We began by remarking that no nation has a greater regard for antiquity than the Chinese, but contrast this wretched poverty of memorials of the past, with the overflowing wealth of the cities of the ancient empires, now extinct, at the other end of the Asiatic continent, Babylon, Nineveh and Baalbek. Instead of lofty columns of porphyry, the ruins of an ancient Chinese city consist of an unlimited supply of bits of tiles and brickbats. The only way to identify the site of such an ancient city, as, for example, the Khanbalik of Kublai Khan, near Peking, is to trace the mounds of earth, which give the mere outline of what was once one of the world's great capitals. Khanbalik was a comparatively modern city. What was the situation of the ancient capitals of the Yin, the T'ang and the Sung dynasties, as compared with the cities now to be found in the neighborhood, the traveler finds it very hard to ascertain, for in China there is most literally no continuing city. That the Chinese *wish* to keep in remembrance the situation of ancient places, is evident from the fact that in the historic parts of the empire it is common to find inscriptions over city gates, certifying that this was the "ancient" such and such a chou. In some instances this tradition is kept alive simply by the pasting of a strip of red paper over the gate of a small market town, with characters conveying the announcement, although it is impossible to find a single person who can give the exact location of the ancient city.

The preservation of that historical knowledge of the past, for which the Chinese have so great a respect, while

it cannot be entrusted to temples, portals, or tablets, for the reasons which we have already given, might be expected in the form of carefully prepared maps showing the old, the intermediate, and the new designations of places which for two or three millenniums have been historic. Works of this sort certainly do exist. One of them rejoices in the formidable title of Li Tai Yü Ti Yen Ko Hsien Yao T'u, or Map of the Imperial territory under successive Dynasties, with their changes. This appears to be exactly what is wanted by the student who wishes to revive the mighty past, and he sits down to an examination of the sixty or seventy maps, with a confidence that now at last the darkness of the bygone ages is to roll away, and light is to break forth in its place. We have spoken elsewhere of the Chinese "disregard of accuracy," and these maps furnish fresh illustrations of this characteristic, whatever they may furnish in the line of ancient geography. They are drawn with the purpose of exhibiting both the ancient and the modern names at the same time, the former in black ink, and the latter in red. As the scale of the maps is not a large one, one result of this plan is to crowd out altogether a great many ancient names which ought to be noted, and as Chinese characters take up considerable room, another incidental result is to lead to the printing of the black characters immediately over the red, to the obliteration of the latter. Not only so, but extensive notes and explanations, instead of being put at the edges of the maps, where there is always about one-third of the space vacant, are printed wherever it suited the fancy or convenience of the block cutter, entirely covering up hundreds of square miles of territory, and in several cases literally stamping out of existence such important cities as Si Ngan Fu and Peking, with all the country adjoining. These infelicities, however, are trifling compared with another,



which defeats the very object for which a map is made, to wit, to exhibit the relative situation of places on the earth's surface. For example, under the map of the Contending Kingdoms, it is impossible to determine either how many kingdoms are represented or what were their boundaries.

Let us suppose, for example, that we wish to ascertain the situation of the state called Yen, the "Kingdom of Swallows," and of its capital, the Khanbalik of Kublai, the modern Peking. Not far from the ancient Yen, was the ancient Yu Chou, the modern Tungchow, which is about twelve miles east of the capital. Now by a minute inspection of some forty-five of these maps, we discover that in eighteen of them neither of the cities Yen and Yu is marked at all. In eight of the remaining maps Yen is noted, but not Yu, in others Yu but not Yen, and in only nine are both to be found. Judging then from these phenomena only, one would suppose these ancient cities to have been like a modern revolving lighthouse, visible only at intervals, and at intervals of great irregularity. But this is not all. Sometimes Yen is called Yen Kuo (the State of Yen), and sometimes it appears to be merely the city. In the map representing the "Seven Kingdoms," Yen has gone east about one geographical degree, and is perched on the Great Wall, while some centuries later it went as much to the northwest, though still adhering to the Great Wall, and is called "Eastern Yen," fully justifying by its rapid flight its name of the "Swallow Capital." But if Yen was peripatetic, Yu Chou was not less so, and in the ten times in which it emerges, it contrives to make a complete circuit of the modern Peking, appearing now on the east, then south, south-west, north-west, and north, its movement bearing some resemblance to the revolution of the constellation Ursa Major about the Polar Star, though in a reverse

direction. But it must have been some time before even this erratic orbit was adopted, for in one of the earlier maps Yu Chou has gone eastward about seven degrees, and is discovered calmly seated at the edge of what is now the barrier between Corea and Shingking!

It is, we repeat, a singularly suggestive circumstance, that a people so exceptionally conservative of the past as the Chinese, should have so few enduring monuments or public works. All that can be said to come under this head are the Great Wall, the Grand Canal, the walls of cities, and river embankments. The Great Wall is doubtless a wonderful monument of human energy, and it has been remarked that it is the only artificial structure which would arrest attention in a hasty survey of the surface of the globe. But the Great Wall has been subject to constant renewals, so that it is impossible to determine the real age of any particular part, and throughout a large portion of its course it is reduced to a mere heap of rubble. The same questions of identity of structure which occur in regard to the Great Wall, are constantly suggested by the many hundred city walls all over the empire. Few of them can be proved to be of any great age, all of them are subject to constant renewal of the external facings, and many of them have been moved bodily from one place to another at irregular intervals.

### The Proper Attitude of Foreign Missionaries toward Conflicting Faiths.

BY REV. JAMES HERRICK, BRATTLEBORO, VT.

The great object to be aimed at by missionaries is the salvation of the present generation of the people to whom they are sent.

Their attitude toward conflicting faiths should be that of persons thoroughly convinced that the Bible is the word of God. That in accordance with its teachings "there is one God, and one Mediator between God

and men, the Man Christ Jesus, who gave himself a ransom for all." That "in none other is there salvation," and that opportunity for salvation is confined to the present life.

Missionaries should feel a warm sympathy for people of other faiths, as members of the human family, and show a disposition to meet them, not as enemies, but friends desiring to do them good. They should be more ready to make known the excellence of their own religion than to attack the religion of others. Though prepared to show that other religions are not true, they should avoid giving unnecessary offense. While carefully teaching the principles of Christianity and the duties it enjoins, they should insist upon doctrines and practices that are *essential*, rather than those which, though not essential, seem difficult and burdensome to people newly embracing Christianity.

In his efforts to convert people, the missionary should depend chiefly upon the force of Divine Truth, made known to them in the vernacular language, accompanied by the Spirit of God. In his intercourse with the people, and his work among them, he must show that he loves them. He must treat all with kindness, especially those in trouble. Sympathy shown, and favors given in the time of need, will do much, not only to incline people to listen to the gospel message, but to teach them the nature of the Christian religion. It must not be supposed, however, that kind treatment or secular help will alone make people Christians. They must not be left to believe that a professed desire to become Christians will entitle them to receive such help. Under all circumstances people should be treated with kindness, but not with too much indulgence, either before or after becoming Christians. So far as may be, the missionary should help them by teaching them to *help themselves*. He should strive to promote self-reliance, and not allow people to depend upon others to do for them

what they might do for themselves. As a general rule, they should be expected to pay, according to their ability, for articles or services costing money, the value of which they appreciate and which they wish to receive.

It is desirable that missionaries should mingle with the people, holding as free and familiar intercourse with them as circumstances will allow. The difference in manner of living, etc., should not be greater than necessary. Much must, however, depend upon climate and the condition, habits, and character of the people. It cannot be expected that missionaries from England or America will pursue the same course among savages in Africa, that might be pursued by Mohammedan missionaries from Egypt or Arabia. Nor, that in such a country as India, foreigners will adopt the habits of the natives in regard to food and dress, or live in houses of the same kind, and as destitute of furniture as the houses occupied by most of them. Civilization is one of the things incident to the spread of Christianity not to be disregarded, though of secondary importance. As respects matters of this kind, no general rule can be given. Let the missionary, mindful of the fact that foreigners are often disposed to hold the natives at too great a distance, be careful to avoid extremes, and follow the guidance of his own best judgment.

Though preaching the gospel to people in their own tongue is the special instrumentality to be relied upon, teaching must not be neglected. From the first, those professing a desire to embrace Christianity must be taught, adults as well as children, the leading doctrines and precepts of the Bible. So far as practicable, children of both sexes should be gathered into schools open to persons of other religions as well as to Christians. In some cases, missionaries in India have established schools in which the English language is taught for the

special purpose of teaching the Bible to heathen of high caste, and have met with a good degree of success. The advisability of such a course will depend much upon circumstances. Where the middle and lower classes, who generally constitute a large majority of all, and many of the higher classes, may be reached through the vernacular, it cannot be the duty of most missionaries to spend much time teaching English.

Missionaries should be inclined to teach native converts, and place responsibility upon them. Steps should early be taken to fit promising persons of both sexes to take part in the work as school teachers, and young men as preachers and pastors. Candidates for such services should not be encouraged to go abroad for education. Most, at the present day, can find ample opportunities for needed education in their native countries. If they go abroad for their education they will be in danger of losing interest in their own people, for whose good they should expect to labor in the future. They will also be in danger of forming habits which, though not increasing their ability to be useful, will increase the cost of their future support, and interfere with the object greatly to be desired—that mission churches early become independent of foreign aid.

Having introduced native converts into employment as helpers, the missionary should cherish toward them such feelings as Paul entertained for Timothy, and be ready to help them, as need may be, by words of admonition to those in the earlier stages of the work, and of counsel and encouragement to all.

### Changes in China Affecting Its Progress.

BY REV. H. D. PARKER, M. D., CHINA.

(Concluded from last number of the REVIEW.)

Coincident with all these changes has been the changing aspect of the government toward the Christian religion. The toleration of that religion, Protestant and Catholic, held in its

germ the secret of the new intellectual, moral and spiritual renewal of China. The Protestant religion, during the past twenty years, in China, has spread into every province of China; it has found its way into hundreds and thousands of the little villages. It has its secure seats and large interest in each of the open ports, and in the interior it has spread its educational and benevolent institutions. It has gone everywhere spreading the Word. No longer an illicit religion, at the centres of influence, it has commanded the respect of the government, while in the interior it has gone to the call of sorrow and need, and allying itself with the people in famine and flood, in destitution and fever, it has disarmed prejudice among the peasantry, and won its way by all human sympathies to an assured position of dignity, influence and prospective persuasive power. The young thinking men and the wise progressive leaders have awakened to the discoveries that the multitude of missionary colleges and schools are sources of intellectual hope for China. They have discovered a large literature already wrought out for them, and they are seeking the wide outlook of knowledge which the missionary has quietly placed in their way. They have found in the scores of hospitals and dispensaries, planted in multitudes of missionary centres, the signs of a true sympathy with men. And the half million of natives, from the imperial family down, who have been helped and comforted when sick and diseased, carry henceforth only gratitude to the men whose doctrines they may once have despised.

When the children of the great Viceroy are taught the English language daily by a missionary, and the principles of Christianity therewith; when they are healed by the missionary physician, and thus realize the purpose of his coming, we may measure the severance with the past and the outlook for the future.



This changed aspect of people and government may be seen in the greater readiness to settle the disputes which so frequently have arisen as to the purchase of property in the interior. The government has undoubtedly undertaken to withdraw all possible complaint and to act fairly in dealing with difficult cases.

Not only is this true respecting Protestant, but respecting Roman Catholic missions as well. In fact, the rehabilitation of the Catholic churches in China is one of the most significant signs of the times. By treaty in 1861, all lands, once the gift of an Imperial Hand, but confiscated, were returned.

In Peking they built over against the palace a model church. It was a source of long hostility and scandal. But two years ago a truce was made, a commission went to Rome to effect an exchange. The wise diplomats of Rome made due concession. The North Church in Peking, with all its fine surroundings, was exchanged for a larger and better site. The offensive cathedral was pulled down, and a new one built in the new position.

On the first of December last, this new and magnificent cathedral, whose value in our money would be no less than \$300,000, with all the additional and completed enclosures of schools, hospital, nunnery, museum, printing press, with a value even greater than the cathedral, were dedicated and newly instituted. The ceremonial was unique and magnificent. Every foreign ambassador and minister was present. All departments of the Chinese government were present. It was the sign of amnesty between Rome and China. It was the imperial seal of rejoicing in the reinstatement of the Christian Religion in the capital of China.

In this outward display the Protestant Church takes no other part or share than to note the fact and the aspect of glad change in the relations between the imperial and official power and the Christian religion.

Protestantism in China rejoices in this change. She sees large results in the near future. Conscious of her own intellectual and moral supremacy and leadership in the race toward spiritual enlargement in China, she rejoices in whatever enlightens the minds of the officials, or points to the allaying of fears, hostilities and enmities among the people.

Let us ask then, in conclusion, what bearing have these changes upon the future of work in China, and what is the immediate outlook. We are reminded that in every one of the twenty-two open ports in China, in all her great centres of influence, in scores of cities and interior towns, are to be found, well started, some of them with large equipment, fertile of great resources, missionary organizations. We recall that God has placed in China, at this hopeful stage of progress, no less than 1,100 men and women as consecrated, energetic, enthusiastic missionary workers. Half of these are women. Surrounding this small army of Christian workers are about 190 ordained native ministers and 1,400 unordained native workers. That more than 35,000 native communicants represent the results gathered in. That this number represents about 140,000 persons largely interested and believing in Protestant Christianity.

We are to recall the long series of colleges, schools, theological seminaries, girls' schools and day schools, reaching from Peking to Canton, from Shanghai to Chungking, into which are gathered 15,000 young men and women, in whose intellectual moral and spiritual progress so much of the future depends.

We are to be reminded that a band of seventy medical missionaries, increasing every year their well-founded hospitals, dispensaries and general philanthropies, meet personally half a million of the native population every year and pour into willing ears the sweet stories of the gospel. We are



to notice that missionary literature, in a vast variety of forms, is receiving an ever increasing interest. We are to observe that great floods and terrible famine have brought the missionary, with his pitiful heart and helping hand and gospel of redemption, into hundreds and thousands of homes, and the way is prepared for the pouring in of vast comfort, vast intelligence, vast spiritual light, into this the once celestial land.

In all these converging lines, whether of diplomacy or commerce, or industrial energy, or intellectual awakening and opportunity, or of

spiritual outlook, we see the Divine Hand preparing the way for the redemption of this great and noble empire in the East. Let us stimulate our efforts with the largeness of the hope now set before the Church, and ere we are aware of it the vast and sorrowful mass of men in China will be girdled with an awakened thought and interpenetrated with the silver lines of spiritual energy and hope. In every aspect the hope for the future in China is great. We are in the battle. Let men toil in the hope of assured success, and the generations that are coming will send up the shouts of joyful victory.

## V.—THE MONTHLY CONCERT OF MISSIONS.

BY REV. F. F. ELLINWOOD, D.D.

THE LAST DECADE OF THE CENTURY.

"Watchman, what of the night?"

It was a cherished habit of President Edwards to keep a lookout in the secular papers for every event, every promising indication, every mere suggestion, which seemed related to the advancement of the Redeemer's Kingdom in the Earth; and these were the matters of his chief satisfaction.

Very meagre must have been his sources of information in the last half of the eighteenth century, compared with the thickly crowding and often marvelous changes which pass before us at the opening of the year of our Lord eighteen hundred and ninety.

Every morning the daily press presents us a new moving panorama. To the Christian, the march of contemporary civilizations toward one common goal—the well being of all humanity—is the movement and unfolding of a Divine plan. It is the coming of a kingdom of righteousness in the earth. While others look upon it as an evolution, according to an ill-defined and blind law, the servant of Christ finds that which cheers his courage, strengthens his faith, calls forth his gratitude, and gives him new encouragement to pray "Thy Kingdom Come."

What are some of the facts which

group themselves about the opening of the New Year and of the closing decade?

First of all there are some things which interest alike all intelligent men of whatever faith. That an empire of South America should enter upon the year 1890 as a republic, and thus complete that revolutionary movement which began in Mexico nearly eighty years ago, and by which every trace of Spanish and Portugese dominion is now swept from Central and South America, is an event stupendous in itself, and far-reaching in its influence. In more respects than one, it is a step in advance. The character of this bloodless revolution, as contrasted with the dark scenes of the French Reign of Terror, a century ago, or with the countless struggles of Mexico, marks a marvelous change in the spirit and quality of statesmanship, a great advance in wise moderation and humane sentiment. In its religious, as well as its political aspects, it seems auspicious.

It is a harbinger and a guaranty of religious liberty. It removes the dark shadows of the threatened reign of a fanatical empress and an ignorant subserviency to the priesthood and the Pope of Rome. Considering the temper of the people, and the certainty that

such a reign would have led to conflict with the liberal sentiment of the country, it is a matter of rejoicing that the change was made while an emperor was still in power who could temperately view the situation and gracefully yield to the wish and the interest of the nation.

It was only as a result of peculiar circumstances, such as the temporary exile of the royal family of Portugal in America, and the moderation exercised toward the party of liberty and advancement, that Brazil was prevented from joining the Republican movement of the other South American States long ago.

But what a stride has been made since the days when the theory everywhere prevailed that the people were created for the ambition and glory of kings; when only a century ago the "Man of Destiny" on the one hand and successive Bourbons on the other, could plan campaigns without the slightest reference to the sufferings or welfare of their subjects, but only as subserving the interests of their dynasties. And now it is a Bourbon and a Hapsburg that so nobly proclaims to this new generation that emperors are to retire when the peace and prosperity of a nation demand it. Surely the world moves: The kingdom of righteousness is advancing.

The new decade will open with a closer fellowship among the American republics, as a result of the recent International Congress. Whatever results of other kinds may follow, political and commercial, the new departure cannot fail to stimulate the advancement of general intelligence, freedom of opinion, and moral elevation. What the best have attained, all will come to emulate.

The Bible, the school, the newspaper, the Christian home, all of which have done so much for the great Protestant republic of the North will be welcomed by the Roman Catholic republics of the South, in spite of priestly protest and opposition. Ultra-

montanism in the Church cannot co-exist with civil liberty in the State. It required a half century for Mexico to learn this fact; all will learn it more readily now.

The year 1890 will mark, as it is confidently hoped, the era of constitutional government in Japan. The chief danger is that the sordid and unjust demands of foreign diplomacy may interpose such barriers to the reform of oppressive treaties as to balk the purpose of Japan to place herself in the great family of civilized nations, to which equal rights are accorded. National policy is not yet so far sanctified as to prevent the interests of trade from sometimes overriding the most sacred rights of feebler governments and races. The year 1890, so important and so crucial to Japan, should therefore be one of earnest prayer. It should begin with supplication to Him in whose hands are the hearts of all men, and who can turn them as the rivers of water are turned. There is just now no little anxiety in the minds of missionaries in Japan, since a favorable issue of the treaty questions may throw open the doors to Christian evangelization more widely than ever, while a rebuff from Christian nations might cast a disastrous blight upon the great missionary work which hitherto has been so successful.

The outlook in China, at the best, can only be considered *mixed*, like the alternate sunshine and cloud of an April day. There is advancement. The new sensation of riding upon a railroad train is coming to be appreciated. It is seen that the *funshuay* is, after all, not so badly upset; the sleeping ancestors do not rise in protest from the trembling earth; the course of the world continues, and China bids fair to experience an increase of general prosperity, and to be prepared in due time for the defense of her coasts from the outrages of Western powers.

The work of the Chinese missions

has been greatly prospered of late, on all hands. A new demonstration has been made of Christ-like charity in supplying the needs of thousands who were perishing from famine, and the people, rendered impressible by suffering and grateful by timely relief, are ready to receive the truth, and yet there are dark shadows in the picture. The people are preplexed by contradictions in their Christian neighbors.

"How is it," they say, "that those who are ready to give us thousands of dollars for the starving, and to send scores of missionaries to spend their lives in faithful labor among us, are yet so intolerant to our citizens who land upon their shores—so utterly recreant to solemn treaty obligations, and so unjust in all their legislation respecting us? Why are we, to whom such cordial and even gushing overtures were made in the treaties of twenty-five years ago, the only people on the globe who are so cruelly excluded? What is it to be a Christian nation?"

To us these questions are easy of answer; but how long may it be before the great Chinese nation, or even the government, shall be able to distinguish between a so-called Christian nation and the real friends of Christ, to whom His cause is greater than the balance of political power.

Of Corea it would hardly be safe to venture a prophecy. The government is still young in its foreign policy; it is not free from opposition and danger; it is ever open to foreign as well as domestic intrigue; it has difficult financial problems before it; but when we reflect that not a decade has yet passed since the new regime began, we are filled with wonder at the progress that has been made, and we must, on the whole, admire the prudence and sagacity which the young king has shown in his administration of affairs.

The advancement of commerce, of education, of missions—especially of medical missions—has been far greater than would have been thought possi-

ble when considering the extreme conservatism which has marked the past.

Caution is yet observed by the government, and great prudence is essential to the missionary; but, looking at the whole situation as it is, there is reason to hope that, with God's blessing, the closing decade of the century, the second only of Protestant missions in Korea, will be crowned with noble successes. It is a worthy topic of prayer.

In the missions of Siam and the Laos country the membership of the native churches has increased in the last decade just about 500 per cent. This a good keynote for the next ten years. The ratio should be maintained.

The government, so far from receding from its favorable attitude towards missionaries, has of late given increased encouragement to their labors. They are supplied gratuitously with buildings and other facilities for medical work, and one of their number has recently been called to the superintendency of the government hospitals. In some instances royal gifts have been made to Christian schools. Everywhere there is as great freedom accorded to the preaching of the Gospel as in any State of the American Union.

The "Dark Continent" is still dark as the closing decade opens; but one only needs to recall what the last ten years have accomplished, to gather great encouragement for the ten years to come.

As the crowning achievement of his remarkable career, Henry M. Stanley has solved at last the problem of the Nile, while others have found a more available route to the country of the upper Zambezi.

The work so bravely inaugurated by the African Inland Mission has grown into greater proportions under the American Baptist Missionary Union, and the feasibility of established and successful missionary enterprise in the



interior of Equatorial Africa has been demonstrated.

The missionary enterprises, undertaken by Bishop Taylor and his heroic followers, on the branches of the Congo, whatever may be the final verdict on their feasibility and success, have certainly traced a high watermark of moral earnestness in the midst of this easy-going age—have given new assurance that the apostolic spirit is not dead, nor the faith that can endure hardness an obsolete grace.

But, in the African outlook, as a whole, there is no ground for the unreflecting optimist. The conquest of such a continent is not an easy one. Noble martyrs still fall victims to the caprice of heathen rulers, or to the deadly influences of climate.

Fanatical Mohammedanism is still triumphant and defiant on the upper Nile, and Mohammedan tyrants still spread devastation on the borders of Western Soudan. The horrors of the slave trade still continue, and the humane sentiment of Europe and America has been to prevent it. That twin enormity, the liquor traffic, deluges still the west coast, and finds its way up the rivers, spreading disease and death to soul and body.

Has the new decade any remedy in store for these terrible evils?

Two auspicious facts, however, are now before us:

(1) The Sultan of Zanzibar has decreed freedom to all slaves brought into his dominion, and has promised freedom to all children of slaves born after January 1, 1890.

(2) A Congress of European powers is to be held in Brussels to devise measures for the suppression of the slave traffic.

If we turn from the contemplation of the mission fields and consider the general outlook of the cause at home, we find also both light and shade.

It is a time of transitions, especially as to methods and departments of Christian effort.

The obstacles are such as these:

(1) The fact that more or less of agnosticism, hesitancy, or indifference appears in the churches.

(2) There is less of certainty in reference to creeds, and many even extend their questionings to the Word of God.

(3) There is an open alliance between the scepticism of Christian lands and the heathen systems of the mission fields.

(4) Tourists, newspaper correspondents, naval officers, and even discouraged or disaffected clergymen, are discrediting the work of missions on the fields and advocating the false systems as better adapted to their environments than the Christian faith.

But, on the other hand, there are many cheering elements in the outlook.

We have always the promise of the Master that He will be in the midst of His own work, always, even unto the end of the world.

We have already seen how His Providence is working for the general advance of His kingdom, in the great movements of the nations.

Over against all the misrepresentations of the enemies of the cause, scores of disinterested statesmen and administrators of colonial governments, as a result of careful and protracted observation, are commending the work of missions in strong terms.

Our educational methods, our medical work, our general efforts to raise the sphere of woman,—to some extent our preaching,—is copied by the devotees of error, who see the manifest power and blessing of the Christian faith.

Notwithstanding the doubt and indifference of many, there is more of Bible study than ever before, more of the missionary spirit, more of organized effort, more of generous giving, for the spread of the Gospel.

The great increase of interest and of activity, among the young, is one of the very brightest auspices of the

time. In this view, these coming years are full of promise.

The work on the field is owned of God in the manifest power of His spirit. An examination of the actual statistics of growth for ten years, or for five, always fills us with new surprises.

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IS IT AN ANSWER TO PRAYER?

All branches of the Church have been taken more or less by surprise by the uprising of a very large number of Christian young men and women, mostly students, who have volunteered under a partial pledge to give themselves to the work of Foreign Missions. This striking movement has been explained by one and another on such theories as seem to each most plausible, the theories, however, differing widely from each other. Whether it was an impulse borrowed from a similar movement in the Universities of Great Britain, whether it was mainly due to the great influence of that earnest and devoted man, Dwight L. Moody, of Northfield, or whether it was a response to the stirring appeals of young men sent out from Princeton to labor in the colleges and seminaries, are questions which have been discussed but never settled.

In sympathy with the volunteer movement, there has appeared a general enkindling of the spirit of missions in colleges, and where, but a few years ago, the merest trifle was contributed for the cause of Foreign Missions by students, large sums are now annually raised.

Coupled with this movement is a new departure in the Young Men's Christian Associations of the country. There is a widening out of their plans. They are looking across the sea and asking themselves, "Why may not the globe be belted with similar organizations, embracing the young converts on the mission fields, training them and organizing them for work among their countrymen?" With this great end in view, Rev. Mr.

Wishard has been sent abroad for a labor of two or three years along these lines. He has thus far met with marked success, not only in organizing associations but in quickening the spirit of the young men, especially of Japan.

May we not also regard the rapid and remarkable development of the work of Christian Endeavor Societies in the churches as a part of this general movement and as due largely to the same causes? The young of both sexes who are soon to assume the great work of the world's evangelization are quickened in zeal throughout this country and in other Christian lands.

What are the causes of this general movement among the young? Has the Church any right to look with surprise as if something strange had happened, something not to be accounted for on ordinary Christian principles? We dare not speak positively, but there are some things which are worthy of notice by way of suggestion.

Twenty or twenty-five years ago the Christian women of the churches of this country as well as of Great Britain were moved by the Spirit of God to undertake the work of enlightening and reclaiming the benighted women of heathen lands. It was one of the most remarkable movements of our time in its depth, its extent, and its moral elevation. It appeared to be so divinely guided as to avoid extravagances, and it worked with the utmost loyalty to the instituted authorities of the Church of Christ. It disclosed great ability and organizing power, but what was most noteworthy was the fact that everything was done in the spirit of prayer and supplication. Prayer for missions had declined. The Monthly Concert had fallen into disuse or had ceased to emphasize the wants of the heathen. The week of prayer had become almost wholly subsidized for interests nearer home. Prayers for missions in the pulpit were, for the most part, con-

fined to set phrases when not omitted altogether.

But the Woman's Boards bore the work of missions to the mercy seat. Many of their committee rooms became Bethels. The great work was taken to their homes and their closets. There was coupled with the prayer not only the consecration of their means but of their children. The work of missions became a topic of conversation at the fireside as it had never been before. To the children it became a household word. At the same time they were organized into missionary bands and furnished with facts, maps, and catechetical exercises, until in a few years they really possessed greater knowledge of the mission fields and of the mission work than many adults had possessed before, and greater than some had been able to boast who were pastors of churches.

The Church of Christ proceeds upon the assumption that the whole work must be divinely guided and inspired. "Without faith it is impossible to please God." He that cometh to Him must believe that He is, and that He is the rewarder of all them that diligently seek Him, and he must not be overtaken with awkward surprise when his prayers are answered.

On this principle it ought not to be thought strange, after twenty years of prayer, that multitudes of the young are rising up and saying, "Here are we, send us." It is the very thing that should have been looked for with earnest expectation, and if now the blessing has come, there is reason to ask that God will enlarge the faith of His people in another direction—in one word, *that the wealth, as well as the children of the Church, may be consecrated to missions.*

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## VI.—EDITORIAL NOTES ON CURRENT TOPICS.

### College Missionary Lectureships.

Through the generosity of W. F. Graves, Esq., of Syracuse, N. Y., a Lectureship of this kind was recently endowed in Rutgers College. It was begun last year, provision being made for six lectures, which were given by six different persons as follows: 1. Mr. Stout on the Unique Features of Mission Work in Japan; 2. Dr. Wherry on Islam in India; 3. Dr. Kip on China as a Stronghold of Heathenism; 4. Dr. Hamlin on Fifty Years of Christian Education in Turkey; 5. Dr. Ellinwood on the Testimony of Heathen Religions to Christianity; 6. Rev. J. H. Wyckoff on the Philosophy of India.

Our associate, Dr. Pierson, has accepted the entire Lectureship for 1890, and we feel at liberty to announce the theme and the subjects, viz.: Christian Missions as a Divine Enterprise. 1. The Idea of Missions a Thought of God; 2. The Plan of Missions a Scheme of God; 3. The Work of Missions a

Fellowship with God; 4. The Spirit of Missions an Inbreathing; 5. The Field of Missions an Assignment; 6. The Success of Missions the Seal of God. A grand outline surely! And in such hands the execution will be worthy of the theme and the subjects. We venture to promise that no pains will be spared to make the course a brilliant and eminently useful one, and we also venture the suggestion that other colleges might avail themselves of this course of lectures to great advantage. Dr. Pierson, doubtless, would be willing to repeat it. The growth and development of the missionary spirit in the colleges of this country and Canada during the last three years are among the marvels of the age. We can conceive of no human means more likely to increase and intensify this movement and set these colleges aflame with holy enthusiasm, than a course of lectures on these topics by such a master in the realm of Missions.

J. M. S.



### Mr. Moody's Training School.\*

As much misapprehension exists in reference to the purpose and character of this institution, our readers will be glad to have the following statements of Mr. Moody himself, made to our associate and written down by him for publication. J. M. S.

Mr. Dwight L. Moody, speaking of the recently published article over the signature of the Rev. D. R. Breed, says it is in the same line as a number of other criticisms by representatives of various denominations, and that Dr. Breed is laboring under a misapprehension. Concerning his plan for Christian work Mr. Moody continued :

"I found hundreds of families in cities like this never coming in contact with churches or their representatives. The bulk of our church members are taken up with their own household and business cares, and unless some persons are set apart and trained for this work I do not see how it can be done. It seems to me that we ought to have a corps of men and women who shall make this their business, as is already done in the Church of England.

"My idea is not to originate new church enterprises, but rather to fill up the present churches. Men who frequent saloons and such places will never be reached by Sunday meetings. Even if they stray into such meetings, any impression which is made is all dissipated before next Sunday. If we are going to reach these classes we must have some places open every day in the week. There is a class of people that practically have no homes, and they go out in the evening into some places where they have genial companions and amusements. This is a source of vice and crime. My thought has been to establish places of meeting open every night for these people, where they might find some up-lifting influences. Then they will find their way to the churches.

"There is far more demand for trained lay workers than is commonly apprehended. This morning's mail brought me eight applications for such workers, and I could place fifty if I had the proper persons to recommend."

"What studies do you propose shall be pur-

sued in your training-school?" asked the reporter.

"Mainly three. First, I shall aim to have given a sufficient knowledge of the English Bible; as far as may be, a practical mastery of it. Second, I would have the workers trained in everything that will give them access practically to the souls of the people, especially the neglected classes. Third, I would give great prominence to the study of music, both vocal and instrumental. I believe that music is one of the most powerful agents either for good or for evil."

"How are these workers to be maintained while they are in the school?"

"There are few people who have developed any fitness for Christian service who have not either some means of their own or some friends who would be glad to assist them in obtaining higher fitness, or whom the churches to which they belong would not willingly assist for a time by their gifts, in qualifying themselves for a life of service. I see no practical difficulty in the way of their support any more than in the way of trained nurses."

"What is your idea of affording women equal facilities with men for this work?"

"I have found women to be equally effective workers as men. Women only can reach women in many cases. Besides this, a great many of these women will become the wives of Christian men and be mothers of children, and can be, in their way, better helps to their husbands and better trainers of their children by the education for Christian work which they received in this school."

"What did you mean by saying that the 'ministers are often educated away from the people'?"

"That there is a large class of the community whom the ordinarily educated minister does not and cannot reach. For instance, there is a large class of mechanics; they are busy through the day and cannot be seen except at their shops. In the evening they go to the saloons and places of amusement. None of the churches reach them. Since they will not go into the churches, let us go into the highways and hedges, and so compel them to come in. Again, there is a large class of mothers in such a city as this, who, if they are to be reached at all, it must be by carrying the Gospel to them and by cottage meetings in their homes."

"Did you mean any assault upon the educated ministers, as such?"

"Not at all. I believe they have their place

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\*Appropriate to these sentiments is the following note from one of the foremost men of this country, just received by the editor:

"These upstart training schools are catching it all along the line, especially just now from Baptist and Presbyterian papers. But I see clearly that we must have a large reinforcement of common men—knowing only the Bible, and being filled with the Spirit—in order to do the work in foreign fields. Every man of this sort whom we have sent out has done well—I speak of those employed in our A. B. M. U. So I am going to do my utmost to receive such.

A. J. G."

and are necessary to church life and growth. But there is a class of people whom no man can reach successfully except one of their own number. Let me give you a matter of my own experience. When I was in London I went by invitation, one Sunday, to what is known as the Bird Market. I had never been there before. When I was down there I was asked to preach. I found a great company of people with almost every kind of animal for sale. Men were there in hopes to get up a cock fight and bet on the result. I spoke as best I could. I told them a lot of interesting stories. Men would stand there with their fighting cocks right under their arms, and they and the roosters would look up at me as I preached, but I found it was hard to hold them. Men might start the cock-fight right in front of me while I was preaching. After I got through, one of their own number, who had been converted, took the stand, and began to address them. He was familiar with their own dialect; he knew their habits; he had the inside track to their hearts. They stood there and shed tears while he spoke in his simple fashion."

"Did you say you hoped to fit ministers for their work in three months?"

"I said nothing of the kind. I am not seeking to make any short cut to the ministry. I do not consider this work to be in conflict with the work of the theological seminaries."

"Are you trying to establish what is practically a new denomination?"

"No. On the other hand, I think we have too many denominations already, and my only effort has been rather to unite existing denominations than to make any new ones. I see no reason why the Presbyterian and Congregational, to which I belong, should not be united; they hold the same doctrines and are separated only by a trifling matter of church government."

"Why did you make this Chicago Avenue Church undenominational?"

"All the leading denominations had churches between here and the river, and moved away because they could not be self-supporting. My own desire is to help qualify honest, yearning, Christian men and women to be the means of saving souls and to supplement the present work of the churches. I have no personal ambition to gratify."

"Have you seen any workers actually developed by such methods as you are here putting in operation?"

"Yes; but not as if they had had such opportunities as are now proposed to furnish. For instance, in my school at Mount Hermon, about forty or fifty efficient young men have been trained for service, and our great difficulty has been that there is such demand for such workers in the churches, that they are all tempted away from our training school before finishing their course, by the opportuni-

ties of immediate work and ample compensation."

"Have you any assurance that competent teachers will come to your aid?"

"Abundant. For instance, Dr. Gordon, a leading Baptist of Boston; Prof. Weidner, a leading Lutheran; Dr. Moorehead, United Presbyterian of Xenia; such men as Mark Guy Pierce and Price Hughes of England, and others."

"What provision have you in buildings?"

"We have already three good houses for women workers on La Salle avenue. The buildings for men will be done by December 1, and in the two we can then accommodate about 150."

"Is it true that the bulk of your funds have come from Presbyterians?"

"Yes, a large share; but we have had no opposition from business-men of any denomination on denominational grounds."

"Has it been your experience that this kind of work alienates from the churches?"

"No. On the contrary, I believe I am myself a proof that such work rather draws men to the churches. I believe I am of more value to them, as I have more experience in this kind of work."

### Conference in Behalf of the Jews.

At Mildmay, in October last, a grand conference was held in behalf of the Jews. To us, as to those who called this assembly, the time seems very opportune for holding a special convention concerning God's ancient and beloved people, Israel, who "continue to be the perplexity of the unbeliever, the unanswerable and miraculous proof of the truth of God, a byword among the nations of the earth, and, alas! neglected and ignored by large sections of the Church of Christ.

"The careful reader of history and observer of the times sees that the Jews cannot much longer remain unnoticed. Nations and statesmen who do not take them into account will find their reckonings delusive. The national life of the Jewish people is stirring now as it has not stirred for many centuries; they are conscious of their increasing influence; their wealth and natural abilities are indisputable; they can stand erect and unabashed in all the great capitals of Europe. Whether there is much long-

ing for a return to their own land, we need not now inquire. Our concern is with their spiritual condition, which is lamentably low and saddening; and the question for every Christian heart is, how can we help in awakening them from the sleep of unbelief; how press home the truth concerning Jesus of Nazareth as their true Messiah and King?

"For this end we need to turn to the Inspired Record, and review the purpose and promises of Jehovah concerning His chosen nation, His present dealings with them, and His glorious future assured to them. Unless we see clearly in God's light, our plans will miscarry, and we shall only be hinderers of His work."

In such words as these, Sir Arthur Stevenson Blackwood, Mr. James E. Mathieson and others affectionately invited all lovers of Israel, within reach of Mildmay, to gather on 1st, 2d and 3d of October last for consideration of the announced topics, the Monday previous being occupied with preliminary prayer-meetings for the Lord's special guidance and blessings on the work of the three days of Conference.

The programme embraced the following themes.

They present a fine model for similar conferences elsewhere.

Tuesday, Oct. 1st, 1889. The Past. "God's Purpose in Israel," as illustrated in History, Type, and Prophecy. Isa. xliii. 21. Gen. xii. 3. Isa. xliii. 7. Isa. xliii. 10-12. Psa. cxlvii. 19-20. Rom. iii. 1, 2. Rom. ix. 5. "God's Promises to Israel." Their nature, security, and guaranteed fulfillment. Gen. xii. 2. Gen. xvii. 7, 8. Amos. ix. 15. Isa. xlv. 17. Ps. lxxxix. 34-37. Rom. xv. 8. Rom. ix. 4.

Wednesday, October 2d. The Present. "God's Dealings with Israel." Between the first and second Advents of our Lord. Isa. xliii. 28. Hosea ix. 7. Jer. xii. 7. Matt. xxiii. 38, 39. Rom. xi. 5. Rom. xi. 28. Rom. x. 12, 13. "The Church's Duty to Israel." Between the first and second Advents of our Lord. Mark xvi. 15. Acts i. 8. Rom. i. 16. Rom. ii. 10. Rom. xi. 23. Rom. xi. 30, 31. Rom. xv. 27.

Thursday, Oct. 3d. The Future. "God's Plan Realized" in Israel's restoration and salvation. Ezek. xxxix. 28, 29. Psa. lxxxv. 1, 2.

Psa. xcviii. 3. Isa. lx. 1, 2. Isa. lx. 20-22. Isa. lxi. 9. Isa. lxii. 12. "God's Plan Realized"—David's throne reoccupied; the Millennial Kingdom; Israel a blessing to the world. Psa. lxxxix. 3, 4, 29. Isa. ix. 7. Luke i. 32. Dan. vii. 13, 14. Zech. xiv. 9. Psa. lxvii. 1, 2, 7. Zech. viii. 23.

A verbatim report will be issued by J. F. Shaw & Co., 48 Paternoster Row, E. C., London. A. T. P.

We call the attention of our readers to the *Bound Volumes of the Missionary Review of the World* for 1888 and 1889. Substantially bound in crimson cloth, with gilt back, imperial in size, thoroughly *indexed*, so that every article, every report, every item or fact can be instantly found—they are a *Library of Missionary Literature*, each containing 150 full articles from the pens of the ablest missionary writers in the world. At the same time they are an invaluable *Cyclopedia of Missions*, containing a vast amount of the latest and most authentic information on every subject connected with Christian missions, and the Statistics of the World-Field, collated, tabulated, and scientifically arranged, as they can be found so complete in no other book or periodical. These volumes will be an ornament and a treasury of knowledge in any library. For constant reference, they are indispensable to every student of missions. Rev. Dr. Schauffier, of New York, said a year ago in reference to the first volume: "The bound volume, which I have also, is a very encyclopedia of grand and useful knowledge, and has already been used by me in my work many times." The matter in the two volumes would fill a dozen ordinary volumes.

### "Honor to Whom Honor,"

In justice and as a matter of courtesy acknowledgment is due where a writer or paper quotes at considerable length an author or from another paper. We are always glad to have our Review quoted, as it is, extensively, and, as a rule, with due credit. But there are a few exceptions, and



some of them are such gross evasions or violations of the recognized rule as, after long forbearance, to call for friendly protest. Thus one of our leading weeklies, month after month, would make up its missionary column from items taken verbatim from our REVIEW, without any hint of their source. Another reputable paper divided one of our leading and thrilling articles into a half dozen papers, giving each a separate heading, and so gave the entire paper to their readers as original, none suspecting that every word, save the headings, was stolen from our columns. And another still, with absolute *meanness*, as well as injustice, gives a weekly column of "Missionary Items," "Prepared by ———." By great ingenuity the choicest of our month's items of interest are gleaned verbatim and credit given for a single item only. From the November issue, the substance of Dr. Chamberlain's paper on Brazil is quoted, filling a whole column, and so adroitly is it arranged that, while the writer, in connection with Prof. Agassiz, is named in one of the paragraphs, no reader would infer that either Dr. C. wrote the article or that it was copied from our REVIEW, which is not even alluded to. This may be smart, but is it fair or honest? J. M. S.

### Our New Departure.

We hope our readers will be pleased with the mechanical appearance of this number of the REVIEW. While we were tolerably satisfied with our original cover, some of our friends were not; and more still complained of the use of so much small type. Our only excuse for that was the superabundance of our material. We shall henceforth use less of the small type. We have now one of the best printers in the city, which insures good proof reading and greater clearness and perfection of the letter press. So much for the *mechanical* side.

As to the *matter*, we only fear a *superfluity* of good things. We could

fill two such magazines with first-class material. Our pigeon-holes are full of grand articles waiting their turn. We have added a score of home and foreign writers, of the first order, to our corps of regular contributors. Among them that prince of Missionary Literature, the secretary of the late London Missionary Conference, whose grand article in this number will be read with profound interest. While Dr. Pierson has been taken from us for a brief season, to plead the cause of missions in Scotland, our beloved Dr. Ellinwood, in addition to his monthly article during the year, has kindly consented to conduct our Monthly Concert Department, which means work of the highest character. Dr. Gracey will magnify the "International" feature; and Rev. Edwin M. Bliss, editor of the Encyclopædia of Missions (in preparation), will carry out his wise and far-reaching plans in our Statistical section, for which difficult work he has special qualifications.

We therefore enter upon our *third* year with renewed hope, and, with God's blessing, mean to make this year one of decided advance all along the line. We invoke the generous sympathy and earnest prayers of all who are laboring with us in the grandest cause that ever enlisted the sympathies and efforts of men or angels. Our friends also will kindly remember that we have no society, no organization, no resources of wealth behind us in this enterprise. Two lone men, with busy hands and not deep purses, bear the mental and the pecuniary responsibility of the task to which we have pledged life and heart and work, and all that God has given us; not for reputation or money, but for our common Master's glory in the evangelization of the world for which He gave Himself. Help us, Brethren! Help us to make this agency a mighty power in all the earth! Help us by bringing the REVIEW to the notice of your friends,

and to widen the circle of its readers, and broaden the channel of its influence.

As this number begins a new volume—the third of the series—the present is a favorable time to extend its circu-

lation. We do not wish or aim to supplant the denominational periodicals, with which we are in cordial relation, only to *supplement* the invaluable service which they render each in their particular sphere. J. M. S.

## VII.—ORGANIZED MISSIONARY WORK AND STATISTICS.

### Foreign Mission Work of Women's Societies.

Date of Organization.	UNITED STATES.						Total under Instruct'n.	Auxiliaries and Bands.	Income.
		Missionaries.	Medical Missionaries.	Native Helpers.	Boarding Schools.	Total Schools.			
1861..	Woman's Union Missionary Society.....	58	3	109	..	130	1,743	178	\$ 41,562 85
1868..	Woman's Boards (3) Congregational Ch.	178	7	326	32	968	36,500	3,303	160,331 04
1870..	Woman's Boards (6) Pres. Ch., North...	296	10	186	39	...	20,887	5,136	294,267 85
	Woman's Societies, Pres. Church, South...	...	...	...	...	...	...	600	22,832 71
1883..	Woman's Board, United Pres. Church ..	13	1	10	..	...	...	737	16,704 00
1880..	Woman's Board, Cumberland Pres. Ch.	8	..	..	2	...	...	939	10,614 49
1869..	Woman's Board, M. E. Church, North...	92	10	408	26	245	...	5,449	225,000 00
1878..	Woman's Board, M. E. Church, South...	25	1	54	9	33	...	2,742	68,729 65
1879..	Woman's Board, Meth. Protestant Ch...	4	...	..	3	...	80	380	7,500 00
1871..	Woman's Bapt. For. Miss. Societies (4)...	75	7	170	20	150	...	4,315	108,000 00
	Woman's Baptist Miss. Societies Conv...	...	...	...	...	...	...	1,259	18,716 23
1873..	Woman's Miss. Society, Free Baptists...	14	...	...	..	...	...	250	7,279 27
1871..	Woman's Auxiliary, Protest. Epis. Ch.*	32	1	...	..	...	...	1,361	119,380 58
1875..	Woman's Board, Christian Church ....	4	2	...	..	...	...	1,421	36,279 17
1875..	Woman's Board, Ref'd (Dutch) Church.	30	...	..	6	...	...	263	17,437 59
1875..	Woman's Miss. Assoc'n United Brethren	7	...	7	..	5	192	464	10,798 63
	Woman's Society, Evangel. Association.	1	...	..	..	...	...	116	2,352 06
1879..	Woman's Societies, Evangel. Lutheran*	4	1	...	..	...	...	507	32,331 35
1881..	Woman's For. Miss. Societies, Friends..	11	...	..	..	...	...	250	15,465 30
	Totals.....	850	43	+	+	+	+	29,670	\$1,157,032 90
CANADA.									
1871..	Canadian Woman's Board For. Missions.	...	...	...	..	...	...	...	\$ 958 42
1876..	Pres. Ch., Woman's For. Miss. Socs. (3).	30	2	...	..	...	...	670	34,298 17
1876..	Bapt. Ch., Woman's For. Miss. Socs. (3)	10	...	...	..	...	...	355	11,111 22
1881..	Methodist Ch., Woman's Miss. Society†	16	...	...	..	...	...	244	19,070 38
1886..	Congregational Church, Woman's Bd.†	1	...	...	..	...	...	39	1,281 56
1886..	Church of England, Woman's Aux.†....	2	1	...	..	...	...	200	18,675 81
	Totals. ....	59	3	+	+	+	+	1,508	\$45,395 56
ENGLAND AND SCOTLAND.									
1834..	Society for Prom. Fem. Ed. in East ....	40	...	...	..	275	19,976	...	\$35,000 00
1837..	Ladies' Society for Female Education in India and South Africa. ....	34	2	181	6	...	7,108	627	£11,892 10 10
1837..	Ladies' Association for For. Missions. .	26	1	106	..	...	2,500	...	£7,657 11 0
1845..	Ladies' Association for Christian Edu- cation of Jewish Females .....	6	...	...	..	5	673	...	£414 18 6
1852..	Indian Female Normal School and In- struction Society, or Zenana Bible and Medical Missions.....	63	4	175	..	66	4,340	...	£11,577 00 0
1859..	Ladies' Aux. Wesleyan Miss. Society. .	29	5	..	18	268	12,704	87	£7,000 13 6
1867..	Ladies' Association (Baptist) for Zenana Work and Bible Women in India ....	42	..	114	..	50	2,900	...	£9,641 2 7
1873..	W. Assoc. for Prom. Christianity in East§	8	1	56	..	14	1,000	154	\$14,000 00
1875..	Ladies' Comm. L. M. S. ....	36	...	288	15	130	9,870	...	£6,471 4 2
1878..	Woman's Missionary Association.....	15	..	12	5	9	...	139	\$11,000 00
1880..	Ch of England Zenana Mis'y Society....	105	8	507	4	192	10,157	...	£24,866 5 11
1880..	U. P. Ch. of Scot. Zenana Mis'y Soc'y...	21	1	56	..	11	...	...	£3,752 0 4
.....	Ladies' Soc'y in Connection with S. P. G.	61	...	105	..	18	4,250	...	£6,351 0 0
	Totals.....	488	26	+	+	+	+	+	\$488,556 70

\* Home and foreign. † Not complete. ‡ Organized for both home and foreign missions. § Ireland.

## I. Woman's Union Missionary Society.\*

Corresponding Secretary, Miss S. D. Doremus, 54 East 21st Street, New York. Publication: The Missionary Link. 41, Bible House.

This Society is now in the 29th year of its existence.

*Fields and Force.*—It sustains missions in India at Calcutta, Allahabad and Cawnpore; in China at Shanghai; in Japan at Yokohama. In Calcutta it has 1,000 pupils in 50 schools, and a suburban work of 14 schools. It issues in Calcutta The Child's Friend, The Christian Bandab, and The Mahila Bandab, besides has circulated 10,000 pages of tracts. Its orphanage has 140 pupils. At Allahabad it has 308 pupils, 320 of whom are in Zenanas. At Cawnpore it has 968 pupils, 184 of whom are in Zenanas. At Shanghai it conducts medical missions, with hospital, and the Bridgman Memorial Home, with 40 girls.

At Yokohama it sustains schools and medical work, with 21 Bible women and 134 scholars. Over 1,500 patients were treated last year.

It contributes to other missions in Burmah, India and Paris. It has 58 missionaries, with 97 other salaried workers. Its income last year was \$67,765. The report contains no summary of its home auxiliaries.

## II. The Woman's Board of Missions (Congregational).

Miss Abbie B. Child, Congregational House, Boston, Mass. Periodicals: Life and Light for Woman, circulation 15,222; The Mission Day Spring for Children, circulation 18,195.

*Fields and Force.*—Africa, East, Central and West Central; European Turkey, Monastir, Philippolis, Samakov; Western Turkey, Constantinople, Marsovan; Central Turkey, Aintab and Marash; Eastern Turkey, Harpoot, etc.; India, Bombay, Madura and Ceylon; China, Foochow, North China; Japan, Kioto, Osaka, etc., Northern Japan, Seudai, etc.; Micronesian Mission, Western and Northern Mexico, Spain and Austria. It supports a total of 107 missionaries, 143 Bible women, and 27 boarding schools. This work is of great importance and interest. The receipts amounted last year to \$124,801. Of this amount, \$13,668 was from legacies. Auxiliaries and bands, 1,500.

### 2. Woman's Board of the Interior.

Mrs. E. W. Blatchford. Rooms, 53 Dearborn Street, Chicago, Ill. Periodical: Life and Light. Income, \$48,373.44. This Board supports about 60 missionaries, 10 boarding-schools and 36 Bible women. Auxiliaries, 1629; and has missions in connection with A. B. C. F. M. as the Woman's Board of Missions.

### 3. Woman's Board of the Pacific.

Mrs. J. H. Warren, 1316 Mason Street, San Francisco, Cal. Periodical: Life and Light. Auxiliaries, 53. Missionaries, 6. Income, \$4,409. During the year the work of this Board has been divided, and a secretary appointed for Oregon and Washington Territories.

### 4. Woman's Board of the Pacific Islands.

Mrs. Geo. P. Castle, Honolulu, Sandwich Islands.

This Board has raised over \$1,000 during the year, but we have no detailed report at hand.

## III. Presbyterian Societies (North).

### 1. Woman's Foreign Missionary Society, Presbyterian Church.

Office: 1334 Chestnut Street, Philadelphia. Periodicals: Woman's Work for Woman and Our Mission Field, and Children's Work for Children. Circulation of the former, 16,000; subscribers to Children's Work, 20,000. Both self-supporting. These are the only foreign magazines of the Presbyterian church, and the organs of the various Boards.

*Fields.*—This Society has work in India, Japan, China, Syria, Mexico, Africa, Korea, Persia, Siam and Laos, South America, North American Indians, Chinese in California and Japanese in San Francisco. Number of missionaries, 136; at home on furlough, 17; missionaries sent out during the year, 14; native helpers and Bible women, 84; missionary teachers and visitors, 8; boarding-schools, 34; day-schools, 140. Income for past year, \$143,488.

### 2. Woman's Board of the Northwest.

Room, 48 McCormick Block, Chicago, Ill. Occupies the same fields, and reports 1,760 auxiliaries; 687 of these are young people's bands.

Number of missionaries supported, 74; Bible women, 23; native teachers and pastors' wives, 21; boarding-schools, 26; day-schools, 104. Income, \$80,236.

### 3. Woman's Board of Foreign Missions.

Office, No. 53 Fifth Avenue, New York. Its home force, 501 auxiliary societies; 97 young people's societies and 398 bands. Supports 52 missionaries. Income, \$55,000.

The Society works in India, Siam, Africa, Japan, Korea, Persia, Syria, China, Mexico and South America.

### 4. Woman's Foreign Missionary Society, Northern New York.

Mrs. H. B. Nason, 10 Washington Place, Troy, N. Y.

Home Statistics: Number of organizations, 211; of these 112 are bands. Income for year, \$10,065.

This Society supports 4 missionaries, 5 native pastors, and 51 schools and scholarships, and contribute to the work in Africa, China, Guate-

\* We are indebted to Mrs. Dr. J. T. Gracey, Buffalo, N. Y., for this account of woman's work in the foreign field. Mrs. Gracey writes: "I have found great difficulty in getting the reports, and, when I do get them, I find there is no uniformity in methods of reporting."



mala, India, Japan, Korea, Laos, Mexico, Persia, Siam, Syria, and the North American Indians.

#### 5. *Woman's Board of Missions of the South-west.*

Miss B. Burnett, 1507 Olive Street, St. Louis, Mo. Organized for home and foreign work.

This Board supports 12 missionaries in the foreign field, and 12 in home field. Its foreign work is in Chili, S. A.; Korea, Siam, China, Persia, and Dehra Doon, India. Work is supported in Utah, Alaska, etc. Income, \$15,337. It has 376 auxiliary societies and bands.

#### 6. *Woman's Board of the North Pacific.*

Presbyterian Mission Rooms, Portland, Oregon. President, Mrs. W. S. Ladd.

This Board was organized in 1888. Have no particulars of work.

#### 7. *The Occidental Board.*

Headquarters, 933 Sacramento Street, San Francisco, Cal.

This Board has been organized only a year, but, while we have no details, it is reported as growing very fast.

### IV. Ladies' Foreign Missionary Society Presbyterian Church in the United States (South).

This is not a separate Society, but contributes to the general Board. There are 536 societies, which raised last year \$24,832. Their missions are in Brazil, China, Mexico, Greece, Italy, Japan, and among the Indians. They support 39 female missionaries. They have a woman's department in "The Missionary," the magazine of the Board.

### V. Woman's Board of Missions of the United Presbyterian Church.

Miss Margaret Shaw, Secretary, Pittsburgh, Pa.

This Society does home and foreign work, and has about 18,000 contributing members. Its foreign work is mainly in Egypt and India, where there is a large and interesting work among the women. Twenty-one unmarried missionaries are supported, three of whom are medical. They publish "The Woman's Missionary Magazine." Income about \$30,000. Have not separate report.

### VI. Woman's Board of Foreign Missions of the Cumberland Presbyterian Church.

Mrs. J. C. McClenkin, 1105 Chestnut St., Evansville, Indiana. Periodical: *Woman's Department of Missionary Record*; published in St. Louis, Mo.

*Force.*—Auxiliary societies, 793, with a membership of 7,900; young ladies' societies, 8, with membership, 130; children's bands, 138, with 1,741 members; making total organizations, 932, and total memberships, 9,771. Amount contributed last year, \$10,614—an increase of \$2,956 over previous year. This has been raised in the regular channels. Of the 12

foreign missionaries sent out by the Board, the women support five. Work is carried on in seven stations in Japan, also in Mexico and the Indian Territory.

### VII. Woman's Board of Foreign Missions Reformed Church in America.

Mrs. J. P. Cumming, Yonkers, N. Y. Periodical: *Mission Gleaner*, 26 Reade St., New York.

Total number of auxiliary societies, 263. Income for the year, \$17,437.

The Society has work in Japan, at Nagasaki and Yokohama. The Ferris Seminary has 144 pupils. In China, at Amoy, is a successful children's home, girls' boarding school, Bible school for women and medical work. In India work is carried on at Vellore, Tindiranam, Coonoor, Palnawair and Madanapalle.

### VIII. Woman's Baptist Foreign Missionary Society.

Corresponding Secretary, Mrs. O. W. Gates, Newton Centre, Mass. Publication: *The Helping Hand*, with 22,529 subscribers, and a children's paper, *The King's Messengers*, with 19,377 subscribers.

*Fields.*—In Burmah it has separate missions to the Karens, Burmese, Shans, Chins. In India, among the Telugus, Eurasians, and Assamese. In China, at Swatow, Shaohuig and Kihwa-Fu. In Japan, at Yokohama and Tokyo. In Africa, on the Congo; also in France, Germany, Sweden and Spain.

The Society supports 154 schools, 5,256 pupils, of whom 2,089 are boys; also 56 Bible women. It has 74 missionaries in the field.

*Home Force.*—Mission circles and contributing churches, 1,377, with 29,187 contributors; 644 bands, with 12,358 members.

Its income for year '89 was \$70,668, an increase of \$4,000.

#### 2. *Woman's Baptist Foreign Missionary Society of the West.*

Corresponding Secretary, Dr. C. H. Daniels, 122 Wabash Ave., Chicago, Ill.

The same general fields are occupied by this Society as the Baptist Society in the East; also the same periodicals are circulated. During the year just closed the Society has supported 30 missionaries: 14 in Africa, 7 in India, 5 in China, 2 in Japan, and 3 in Africa. They have 23 schools, with nearly 1,700 pupils, and 44 Bible women.

*The Home Force.*—1,321 circles, 209 young ladies' societies or guilds, 294 boards. Members not given. Total cash receipts for year, \$33,722.

#### 3. *Woman's Foreign Missionary Society of California (Baptist).*

Office, San Francisco.

This branch of the Baptists raised over \$1,000 last year, but no report is at hand of their work.

#### 4. *Woman's Foreign Missionary Society of Oregon (Baptist).*

Headquarters, Oregon City.

This raised about the same amount of money as the above Society, but no report has come of its work.

#### **IX. Woman's Missionary Societies— Auxiliary to Southern Baptist Convention.**

Corresponding Secretary, Miss Annie N. Armstrong, 10 E. Fayette St., Baltimore, Md. These societies are auxiliary to the Convention, and their funds aid their Board in work in China, West Africa, Italy, Brazil and Mexico. The treasurer's report shows for the year: foreign missions, \$17,882, an advance of \$3,500, and for home missions, \$11,810, an advance of \$5,000; making \$30,000 for both Boards. The Journal says, "Never has such a showing been made in our history."

Publication: The Baptist Basket, Louisville, Ky.

#### **X. Free Baptist Woman's Missionary Society.**

Corresponding Secretary, Miss K. J. Anthony, 40 Summer Street, Providence, R. I. Periodical: The Missionary Helper. Published in Boston.

The annual meeting of this Society has just been held, and statistics are not yet at hand; only the amount of money raised, both for home and foreign work, amounts to \$38,000, of which \$25,000 was for foreign work.

A successful work is carried on in India, and with the reinforcements sent out this year, 20 missionaries are in that field. Their principal stations are Midnapore, Jellapore and Balasore.

#### **XI. Woman's Board of the Seventh Day Missionary Society.**

Corresponding Secretary, Miss Bailey Milton, Wisconsin.

This Society works in connection with the Church Board. They have missions in China, Holland, and among the Jews at Galica. One young lady has just been appointed to China to take charge of a girls' school in Shanghai. One medical woman is in Shanghai, who, during the past year, has attended 2,822 patients.

Receipts for year, \$12,238.

#### **XII. Woman's Foreign Missionary Society of the Methodist Episcopal Church.**

Mrs. H. B. Skidmore, 230 West 59th Street, New York. Periodicals: Heathen Woman's Friend, subscribers, 19,834; Heiden Frauen Friend, subscribers, 2,829. Published at 36 Bromfield Street, Boston.

*Fields.*—Japan, Korea, China, India, Burma, Straits Settlements, Bulgaria, Italy, Mexico and South America.

The Society now has 98 missionaries in active service. Ten of these are medical. Three hundred Bible women, and 100 assistants and teachers are employed. Over 200 day-schools are supported. There are 500 pupils in orphanages. Medical work is carried on most success-

fully in Korea, China and India. Ten missionaries have been sent out the past year.

#### **XIII. Woman's Missionary Society of the Methodist Episcopal Church (South).**

Corresponding Secretary, Mrs. H. D. McGarack, Nashville, Tenn. Periodical: Woman's Missionary Advocate. Published at Nashville. Subscribers, 11,500.

*Fields.*—China, Brazil, Indian Territory and Mexican Border.

The Society supports 25 missionaries, 54 teachers and assistants, 9 boarding schools, and 24 day-schools.

*Home Force.*—Auxiliary societies, 1,852; members, 38,203. Young people and children's societies, 890; members, 27,263; making total societies, 2,742, and total membership, 65,466.

Receipts for year, \$68,729.

Home work represented as follows:

Auxiliary societies, 4,305; members, 111,623; young ladies' societies, 632; members, 13,366; children's bands, 594; members, 10,240. Total organizations, 5,531. Total members, 135,229. Increase of 82 auxiliaries during year, and members, 8,051.

Receipts for year, \$226,496; an advance of \$20,187.

*The Woman's Home Missionary Society* works in Alaska, among the Indians, Chinese, and foreign classes in this country.

#### **XIV. Woman's Foreign Missionary Society of the Methodist Protestant Church.**

Corresponding Secretary, Mrs. M. A. Miller, Pittsburgh, Pa. Publication: Woman's Missionary Record, Pittsburgh, Pa.

This Society has 20 branch societies, 320 auxiliaries, 60 mission bands, 3,200 members, and have raised \$30,000.

They conduct work in Japan, but report difficulty in finding competent Christian teachers. They say their school at Yokohama has met with discouragement because of poor and unhealthy location, and the system of supporting girls on scholarships does not work well. The school at Nagoya "is increasing and its prospects are encouraging." Income, \$3,483, from 16 branches and 1 "conference."

#### **XV. Woman's Home and Foreign Missionary Society—General Synod of the Evangelical Lutheran Church.**

Miss Mary H. Morris, Corresponding Secretary, 406 North Greene Street, Baltimore, Md.

This Society has 423 auxiliaries, with 84 young people's bands, making a total of 507; membership, 13,000. The number of synodical societies, 20. Income last year, \$32,431.

There is a woman's department in the Lutheran Missionary Journal, published at York, Pa.

This Society has work in India and Africa.

Twelve schools, with 800 pupils, are supported in India; 14 Zenana helpers are employed. Three missionaries are in the field, 1 a physician, who, in 2 years, treated at home and dispensary, 4,772 patients.

#### XVI. Woman's Missionary Society of the Evangelical Association of North America.

Corresponding Secretary, Mrs. C. F. Rasweiler, Napierville, Indiana. Periodical: Department in Missionary Messenger, published in Cleveland, Ohio.

*Home Force*.—Auxiliaries, 115; with 2,398 members. Bands, 39, with 1,067 members. Income, \$2,187.

The Society has work in Japan and Germany.

#### XVII. Woman's Foreign Missionary Union of Friends.

The various societies of friends have become consolidated and independent in their missionary work.

Publication: Friends' Missionary Advocate, 341 Dearborn St., Chicago, Ill.

Missionary work is supported in Mexico, Syria, China, and Japan, and among the Indians.

Missionaries supported, 13; native helpers and Bible women, 5; number of schools, 4; number of pupils, 305.

Total receipts for the year, \$16,348; a gain of over \$2,000 for the year. A church has been organized in Tokio, with 22 members, and a boarding school there has 20 pupils. In Mexico there is a prosperous school, with 150 girls. In Palestine is a training home, with 18 pupils. Two missionaries have been sent to Palestine this year, one of them medical. At Rasel Metu, Syria, is a school with an attendance of 120.

#### XVIII. Woman's Auxiliary to the Board of Missions, Protestant Episcopal Church.

Corresponding Secretary, Miss Julia C. Emery, 21 Bible House, New York.

This Society does both home and foreign work. Foreign work is supported in China, Japan, and Africa. Woman's medical work

is carried on at Wuchang, China, and 33 missionaries are supported in the different fields. At home, work is done in 48 dioceses, and 12 missionary jurisdictions, by 53 diocesan and parish branches and individual members of the Woman's Auxiliary.

Domestic Missions, including Indian and

Colored Work.....\$18,388 72

Foreign.... 23,034 29

Specials sent through

Treasury.....\$21,250 34

Specials not sent

through Treasury.....56,706 63

77,956 97

Total.... \$119,379 98

3,456 boxes, value.....\$184,593 15

Total for 1888-89... \$303,973 13

#### XIX. Woman's Missionary Association of the United Brethren in Christ.

Corresponding Secretary, Mrs. L. R. Keister, Dayton, Ohio.

Periodical: Woman's Evangel, published at Dayton, O. Subscribers, 12,900.

This society has work in Africa, at Coburg, Germany, and among the Chinese of the Pacific Coast.

*Home Force*—Auxiliary societies, 367; members, 5,412; young ladies bands, 24, with 2,173 members. The society supports 7 American missionaries, 14 native assistants. Receipts for year, \$9,162.

#### XX. Woman's Missionary Work of the Christian Church (Disciples).

Corresponding Secretary, Mrs. S. E. Shortridge, 358 Home Ave., Indianapolis, Ind.

Publication: Missionary Tidings. Published at Indianapolis.

This Society does both home and foreign work. Its foreign work is in Turkey, India, Japan, and China.

They report about 900 auxiliary societies for last year. Have failed to get their report for this year. Amount of money raised, \$25,000.

[The limitations of space compel us to defer the reports from Canada and the European Societies, though in type, until February.—Ep.]

## VIII.—PROGRESS OF MISSIONS: MONTHLY BULLETIN.

**Africa.**—Jesuits Expelled. The London Missionary Society has heard from their agents at Zanzibar that the East Coast route was still blocked, and that although letters from Urambo and further inland are believed to be on the way between Mpwapwa and the Coast, there is danger of the mail men being waylaid, as a prominent Arab is known to be on the lookout for them. A letter received by the agents from Kisikwe reports

that the Jesuit missionaries at Unyanymbe have been expelled from their station. A communication dated June 25 reached London at the same time from the Rev. D. P. Jones, of Twambos, *via* Nyassa, reporting that all at that station, and also those at the south end of Lake Tanganyika, were well, and, considering their trying position, in fairly good spirits.

—Mr. F. S. Selous, the South African traveler, in his recent expedition, visited the



French mission on the Zambesi, where he found the families of Messrs. Jeanmairat and Jalla at Sesheke. He says that the mission has passed through the greatest difficulties. They are shut out from communication with the outward world, the receipt of letters depending upon chance travelers or merchants. The crocodiles devour all their domestic animals. The kindness of the missionaries is having great effect upon the people, but Mr. Selous says that the Barotse valley is in a deplorable condition on account of the periodical inundations of the Zambesi, and the fevers which result therefrom.

—William Taylor has done more to turn the eye of the Church toward Africa than any other man. Others have called the attention of political governments to the Dark Continent, but no man ever turned the Church toward it as William Taylor.—*Dr. Leonard.*

—East Africa has of late engrossed so much attention that readers may be in danger of forgetting the claims of missions and the progress of the Gospel in other parts of that vast continent. The venerable Bishop Crotcher, who has recently arrived in England, speaks highly of the immense strides which Christianity is making among the West African natives; a very encouraging feature being the self-denying enthusiasm which converts display in helping on the good work. For instance, on the river Bonny they have themselves built an iron church to accommodate 1,500, but which has frequently a congregation of 2,000, and they have built three churches in the interior for their use when attending the oil markets. European Christians may learn a lesson of self-help from their brethren of the Dark Continent.

—If Stanley has succeeded in obtaining the control of all the country about the upper Nile for England, as is reported, he must be credited with the founding of a second African Empire which will rival the Congo Free State in importance and promise.

—The Sultan of Zanzibar has granted the British East African Company the control of 700 miles of coast.

—The Italian Government has declared a protectorate over Abyssinia.

—In the midst of serious dangers, says the *Presbyterian Messenger*, the missions are prospering at Nyassa. The Free Church of Scotland has opened a new station at Malindu, on a high plain at the north of the lake. Malindu is surrounded by 17 villages, embosomed in gardens of magnificent bananas.

**China.**—Exeter Hall was the scene, on Monday evening, of one of those intensely interesting missionary farewells, to which the China Inland Mission has, of late years, made us happily accustomed. There were on the platform twenty-nine friends on the eve of setting out for the far East, to swell the ranks of the workers in that vast mission field—

seventeen ladies and twelve gentlemen. Of these only three—Mrs. Stott, and Mr. and Mrs. Nicoll—are returning; all the others are fresh recruits.

—No mission in the world, perhaps, can show a more notable record than that of the Canadian Presbyterian Church in China. At the end of 16 years' work, and with a small staff of laborers, it reports 2,650 baptized members, 2 native pastors, 64 elders, 60 deacons, and 37 native preachers. It maintains 2 mission houses, 50 chapels, a girls' school, and a training college. The credit of these results is due, under God, to Dr. Mackay, one of those remarkable men who are born missionaries.

—The Chinese Religious Tract Society, of which A. P. Happer, D. D., is president, is a society formed for the dissemination of Christian and scientific literature in the Chinese language throughout China. This society publishes in Shanghai *The Child's Paper* (illustrated), and *The Chinese Illustrated News*, in addition to numerous books and tracts.—*Chinese Evangelist* (New York).

**Egypt.**—Along the valley of the Nile from Alexandria to the first cataract are 70 mission stations and 70 Sunday-schools, numbering 4,017 scholars, while the day and boarding-schools have over 5,200 pupils. There has been an increasing demand for Bibles, 6,651 having been sold the last year, with 8,933 volumes of religious literature, and 17,179 educational books.

**England.**—The second anniversary of the West London Mission, in charge of Mark Guy Pearse and Hugh Price Hughes, was held in the last week of October. This remarkable enterprise, inaugurated only two years ago, in the wealthiest part of the city of London, has accomplished results worthy of the men who have taken it in hand. Not only have thousands been attracted to the religious services, but many of the poor and wretched have been relieved and rescued, and branches of the work established in several parts of the city. The movement has been imitated in other large cities, and other denominations have been stirred up to follow the example of these zealous Wesleyans. The Lord Mayor of London, who presided at the anniversary meeting in St. James Hall, said, after hearing the financial statement of the treasurer, that in the whole course of his experience he had never heard an abler financial statement or one which made so small a demand when the great interests involved were taken into consideration. He also subscribed £50 to the enterprise, and then proceeded to make a brilliant speech, in which he commended the various branches of work undertaken by the mission in most enthusiastic terms.—*Christian Advocate* (New York).

Miss Janet Hunter, M. D., of Ayr, sailed for India last week, with several other ladies, to engage in medical missionary work at

Madras, in connection with the Ladies' Society of the Free Church of Scotland for Female Education in India. Miss Hunter is a distinguished student of the London School of Medicine for Women, and has taken the double qualification from the Royal Colleges of Physicians and Surgeons, Edinburgh, and the degree of Doctor of Medicine at the University of Brussels. She has recently spent some months in further medical study in the hospitals of Vienna and Prague. During her residence in London Miss Hunter was a member of Regent-square Presbyterian Church.

**Hawaii.**—The Rev W. H. Barnes, Honolulu, says that there are 20,000 Chinese in the Sandwich Islands; that two congregations of them are connected with the English Church Mission, and that they make good Christians.

**India.**—Dr. Parker reports of the Methodist Episcopal mission work in the Rohilund province: "In this province there are 26 separate circuits, which include 160 centers of work, in which a teacher or preacher resides, or a school is taught by a Christian evangelist, and about 600 villages in which persons have been baptized, and in which they now reside. There are in the province 1 high school, 8 middle-grade Anglo-vernacular schools, 11 upper primary Anglo-vernacular schools, 153 vernacular schools, and over 5,000 pupils in attendance in all the grades. This work is carried on by a force consisting of 7 American missionaries, 75 regularly licensed native preachers, and 226 native teachers and evangelists in the regular work. This calculation does not include the work or schools of the Woman's Society, nor the pastors supported by the churches. The expense of this work to the Missionary Society and to the friends who personally support schools is \$27,000 per year."

—The *Intelligencer* shows remarkable progress in the Telugu mission of the English Church Missionary Society. The total number of Christian adherents within this mission in 1849 was 65; in 1859, 177; in 1869, 1,726; in 1879, 3,998. It thus appears that from 1869 to 1879 the Christians had multiplied at the rate of about 131 per cent. From 1879 to 1888 the increase has been at the rate of 121 per cent., a yearly average of 475. This record suggests what may be done in India in the coming years.

—A Brahman in Calcutta told Dr. Baumann that he had read through the New Testament eighty-three times and the Old Testament twenty-seven times.

**Italy.**—Protestant Mission in Elba. This little island has for some years been the station of a Protestant Mission, carried on under the auspices of the Vaudois Church, but supported by private contributions, collected by Mr. Jonathan Richardson, Killeaton, Dunmurry, County Antrim, Ireland. It was on hearing how this mission was established that

Mr. Richardson was led to interest himself in its welfare.—*The Christian*.

**Japan.**—Dr. and Mrs. H. M. Scudder have been compelled, on account of the illness of their daughter, Miss Scudder, and their own age and infirmities, to retire from their important station at Niigata. This makes a sad breach, as their son, Dr. Doremus Scudder, and wife are obliged to accompany them.

—2,129 converts were received into the churches of the American Board in Japan during the year ending April 30, an average of more than 43 to each church. 43 of the 49 churches are self-supporting.

—The Board of Foreign Missions of the Reformed Church have resolved that in the Japan Mission the main strength shall be expended in the development of the Sendai Theological Training School and the Miyagi Girls' School. Rev. J. P. Moore has been appointed the permanent evangelist of the mission. Rev. A. D. Gring is no longer connected with the mission.

—According to the new constitution of Japan neither Christian ministers nor Buddhist priests are allowed to hold seats in the Imperial Diet.

—The missionaries of the American Board in Japan have sent a memorial to the Prudential Committee "asking for new missionaries." This large reinforcement is requested, says one of the missionaries, "not with the view to extend our present limits or for experiments, but simply to occupy eight more large cities that are centres for about five million people, which fields God has opened to us, and in which our churches have already begun work." And yet, "the American Board has its largest single mission in Japan. It numbers 85 adults, and costs annually \$75,000." Fifteen years ago there were only two little churches, with about a dozen members each; now fifty churches and 8,000 Christians, contributing annually about \$30,000.

**Jews.**—From the Record of the Free Church of Scotland we learn there are 47 Protestant Jewish missionary societies laboring among the Jews. They employ 377 missionaries, with a total expenditure of about \$500,000. It has been estimated that during the century fully 100,000 Jews have been converted to the Church of Christ.

—Dr. John Dixon, of the Mildmay Medical Mission to the Jews, reports 11,121 visits of old and new patients to the dispensary in 1888, and 2,439 visits of doctors to the patients in their own homes, besides the work of the deaconesses in connection with the mission. In this way over 5,000 Jews and Jewesses have not only received medical help, but have heard the Gospel each time they visited the mission.

—*Friend of Missions*.

**Jews in Palestine.**—Russia continues to expel the Jews wholesale. This is a deplorable state of things, though not in the

least surprising. Mrs. Finn, Secretary of the Society for the Relief of Persecuted Jews, writes: "The Shaftesbury Memorial Fund has been applied each year since Lord Shaftesbury's death to the employment of Jews at Abraham's Vineyard, Jerusalem, where a few are trained in cultivating the ground and other industries. But there are tens of thousands destitute in Palestine. We are ready to give them the work without which they perish of starvation. We last year aided about 300 cases of urgent need in London, and this year as many in proportion, many of them in finding homes in America and elsewhere."

**Madagascar.**—The Drink Traffic. A conference has been held of all the missions working in Madagascar, except the Roman Catholic, on the subject of the Drink Traffic. It took place in the committee-room of the London Missionary Society on the 2d of August, and resulted in the appointment of a representative committee, of which the Rev. B. Briggs is convener, to collect information and frame proposals for a memorial or petition to be addressed to the Queen and the Prime Minister.

—The young native preachers in Antanarivo, the capital of Madagascar, have banded together for the purpose of sending some of their number to the heathen in the outlying districts of the island.

**New Guinea.**—A telegram to London reports the killing of Rev. E. B. Savage, a missionary of the L. M. S., on Murray Island. It is also reported that some of the native teachers were also murdered. Mr. S. went out in 1885, and the work of the Society in Eastern New Guinea of late years has been encouraging. The natives of Murray Island are cannibals, and yet the Christians recently sent \$150 to aid the L. M. S. in its work.

**Scotland.**—Dr. George Smith, in the *Free Church of Scotland Monthly*, reviews the last ten years of the foreign missions of that Church. In 1878 the adults baptized were 277; in 1888, 815; in 1878 the native communicants were, 3,317; in 1888 they were, 6,272; the pupils had also doubled, and the contributions from native churches and the number of native Christian agents. The revenue has also increased in the same proportion. It was £48,775 from all sources, in 1878, and £97,542 in 1888; the home donations being £31,263, as against £64,999, and the foreign £17,512, as against £32,543. Starting now on the next decade with what is practically £100,000 a year, it is to be hoped they may again double it. This little church has a missionary record of which it may well be proud.

**Syria.**—The population of Syria and Palestine, together, is estimated at about 2,000,000. The prevailing language is Arabic, though many languages are spoken.

—The mission of the Free Church of Scotland on the Lake of Galilee, in Palestine, is

prospering. A liberal friend of the cause in Scotland has promised \$6,500 to build another house for the missionaries at Tiberias. This is chiefly a medical mission.

**United States.**—Missionary Statistics. We are glad to notice that The Missionary Review of the World proposes to tabulate each year the statistics of all missionary societies in the world. The work of the former editor, Mr. Wilder, though imperfect, was exceedingly useful; and every missionary editor has undoubtedly greatly missed these annual tables since Mr. Wilder's death. It can hardly be the case that any editor of a denominational missionary magazine would have the time to prepare these annual tables. But this Review is the place where they ought to appear, and we offer the editors our hearty encouragement in their effort to give every year a summary of the missionary statistics of the world, which is promised to be the most complete and satisfactory ever published. It will be a strong feature of their already exceedingly valuable publication.—*Baptist Missionary Magazine*.

**Miscellaneous.**—Colonel Olcott, the traveling theosophist, has touched at Belfast, and lectured in that fine city at a shilling a head. He is cheaper than a blaspheming "Colonel" who remains on this side of the water. Colonel Olcott did not secure a large audience in the old Presbyterian town, and the indifference with which he was listened to appeared in the fact that when he closed no one was found ready to move the customary vote of thanks. The Colonel's lecture, semi-Buddhistic, and wholly infidel, does not seem to have been very luminous, especially in the statement of his theosophic vagaries. In Dublin a gentleman rose in the audience, after listening intently to the lecturer, and asked the Colonel to state in brief what he had been talking about, as he had utterly failed to understand him. There was no response.

—In heathen countries Protestants occupy 500 separate mission fields, containing 20,000 mission stations, supplied by 40,000 missionaries. In these 20,000 mission stations there are 500,000 Sunday-school scholars—an average of 25 to each station. In the 20,000 Protestant mission stations there are one million of native communicants, or an average of 50 to each station. There are also 2,000,000 of adherents who are friends of the evangelical faith and hearers of the Gospel preached from the Bible—an average of 100 to each station.

—The Star of India says that among the countries barred to Protestant missionaries should be named Nepaul, between India and Thibet, a most interesting country.

—Dr. Abel Stevens says that the old Asiatic heathendom is generally giving way before the continually increasing power of Western thought and Christian civilization.





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